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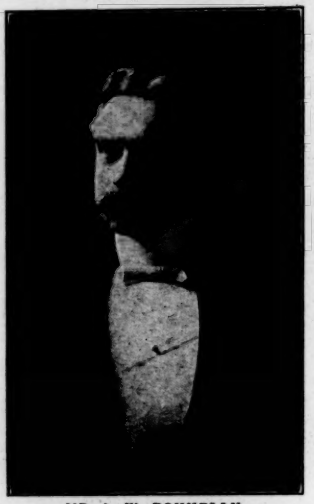

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES, VOL. III.—(LIII).—OCTOBER, 1915.—NO. 4.

AN ASPECT OF PROHIBITION.

THE priest's first interest in any proposed reform is the religious interest. Religion is the aspect under which he naturally considers and discusses all programs of social betterment, although he does not thereby exclude other aspects, such as the economic and the hygienic. Religion, therefore, is the aspect under which the present writer proposes to consider Prohibition. In the present paper the economic and hygienic aspects of the problem are not considered. They can safely be left to the protagonists of either side. Indeed, the religious aspect of Prohibition is one to which too little attention has been paid. This is to be regretted. Catholic priests, especially, would do well to give it more attention. Not only is it part of their duty to do so, but, I venture to say, it is only by doing so that they can form a comprehensive judgment on this complicated problem.

Prohibition strikes me more and more as a phase of Protestantism in its decline, as a sort of last stand made by the disorganized followers of Luther. Certainly it is in spirit utterly alien to the genius of Catholicity. Perhaps just at present total abstention from alcohol may be necessary to a race that is becoming more and more nervous. Men in 1915 cannot stand the amount of liquor consumed by their grandfathers in 1860. Be that as it may, Prohibition as a principle is not congenial to the genius of Catholicity. But Prohibition as such is entirely according to the spirit of a sect—be that sect Protestant or Manichean; especially in the decay of the historic life of a sect. Let me explain this in detail.

I.

Catholicity is essentially temperate—mind the word. Temperance implies the rational use of *all* things; Catholicity by its very name indicates such an attitude toward all things. It teaches all truth, is meant for all men, and touches all the instincts and pleasures of man no less than all his sorrows. Hence it is that in medieval times, when all men were Catholic (except a few sects here and there), religion influenced all phases of human activity—politics, industry, labor, art, architecture, war, love, amusements, etc. The Pope brought emperors to Canossa; the bishop sat in national councils; the priest blessed the labor of the farmer; the artist found his best patrons among the clergy; the gildsman labored lovingly over cathedrals. Everywhere all things were touched, guided, tempered, ennobled and beautified by religion. This is the very essence of Catholicity — to make use of everything, to turn everything to good. But not to destroy or prohibit anything except that which is always and hopelessly evil.

Hence, you will look in vain in the history of the Church for "Prohibition" of anything. True! She blessed those who out of love of a higher life gave up marriage and wealth and wine and any other enjoyment of the senses. But never did she impose this asceticism upon the people at large. Nay, more. She persistently condemned the idea of prohibition wherever it appeared. And this happened invariably when she found herself opposed by a sect.

A sect is of its nature likely to run to prohibition at some stage of its career. A sect necessarily loses the proper perspective of life. Based upon a half-truth, it can never see the whole. Hence it must ever go to an extreme. Temperance is impossible to it. Just run casually over the long list and see how invariably they have not known temperance.

The early Dualistic sects, like the Manichean, for instance, prohibited marriage, killing of animals, injuring of even vegetable life, prohibition of even manual labor and, of course, of intoxicants. Its successors in the early Middle Ages, such as the Cathari and Albigenses and Patarini and Bons Hommes, likewise prohibited these things. Centuries later we find the Anabaptists condemning ownership of private property, the Quakers condemning the taking of oaths, military service, the

theatre, music, dancing, games of hazard; while to-day we have Evangelical Protestantism condemning all drink (and likewise well-nigh every form of pleasure). So runs the long, weary list. They are all alike. Particularism, a one-sided view of life, is the characteristic of every sect that ever existed.

There is however this quality of a sect, namely, that while extravagant asceticism is bound to come at some period of its existence, it is indifferent as to whether it comes at the beginning or the end. But come at some time it must. It characterized Manicheanism and Albigensianism in the beginning; then, like true sects, these necessarily went to the opposite extremes of sensual indulgence. But with Protestantism it has come at the end. With the exception of a few fanatics, the early reformers, like Luther and Calvin, or yet later, like Wesley, were pretty easy-going, above all tolerant in the matter of drink. Prohibition as such was as unthought of by early Protestantism as it has always been condemned by Catholicity.

The reason for this is plain. Early Protestantism did have strong convictions, however heretical they were. In other words, it had some virility, some intrinsic sustaining power. But the decay had to come, as decay must come to any sect. Protestantism as Protestantism is to-day with its back to the wall. It knows that; and so it grasps blindly at the nearest weapon of safety. Hence, no longer able to defend itself on theological grounds, it seeks to stave off the inevitable by a desperate recourse to Prohibition as an issue. What I wish to drive home then is that extravagant asceticism and irrational prohibition are the hallmarks of a sect as a sect. A sect's very genius is intemperate—be it on the side of sensuality or restraint. A sect either gives utter license or absolute prohibition at some era in its life. But it never can be temperate. It is born in intellectual intemperance and must necessarily live on intemperance.

Catholicity is essentially temperate. She condemns no enjoyment of the senses absolutely; she merely regulates that enjoyment within the bounds of reason and revelation. Catholicity essentially knows psychology, i. e. she understands man. She knows he must have play as well as work. So she is easy with his foibles. She is kind, tolerant, good-humored, broad-

minded, yet unyielding in principle, as all big men are. In no way does the Church show so plainly her claims to be universal than precisely in this very capacity to temper all human activity. And in no way does Protestantism show itself so hopelessly a sect as in just its intemperate way of prohibiting things with such an amazing ignorance of human nature.

I repeat, Prohibition as prohibition is utterly alien to the spirit of Catholicity. But it is essentially characteristic of a sect. Protestantism, being a sect, was bound to come to Prohibition at some time or other. It cannot help itself. And I further believe that the present wave of Prohibition sweeping our country is very largely an aspect of Protestantism, a sort of Protestant revival with all the earmarks of the movement of a *sect.*

II.

That Prohibition is very largely a wave of Protestant revivalism is yet further indicated by the fact that Protestantism and Prohibition are both essentially emotionalism unregulated by reason: both are symptoms of unhealthy sentimentalism, a sort of degenerate mysticism. The hopelessly sentimental and irrational emotionalism of Protestantism necessarily would drive it into Prohibition, given an inviting environment, just as it is driven into all other isms, both theological and social.

Protestantism is hopelessly emotional in a perverted manner. This may sound strange to one accustomed to regard Protestantism as a revolt of the intellect againt tradition. And yet it is true. Protestantism by one of the many contradictions structurally inherent in it is forced to run into the extreme of either crass rationalism or worse sentimentalism: sometimes into both at the same time. For the very plain reason that it is not and never can be Catholic, i. e. it can never harmonize all the elements of human nature: because it hopelessly separates the various parts of human nature, disturbs spiritual equilibrium and thereby lets heart and brain run riot without that mutual control of one over the other characteristic of a healthy nature.

For instance, it started off with an exaggeration of the rights of reason, postulating as its Magna Charta the amazing falsity that everyone has the right to think as he pleases—sheer men-

tal anarchy. In consequence rationalism came into vogue. All the old Catholic culture of the emotions passed as superstitions: ceremonial, vestments, decoration of churches, pious practices, all withered before this dry rationalism which attained its fiercest heat in the eighteenth century.

With the beginning of the Romantic movement in the early nineteenth century the reaction toward the emotions set in strongly. And now we are witnessing the culmination of this reaction. Whilst doctrinally Protestantism is (as it must ever be) rationalistic, that very fact is driving sincere, devout Protestants into an extreme of emotionalism out of sheer disgust with an empty creed and a yearning for spiritual sustenance. Unable to reconcile the rights of both reason and heart, it alternately gives license to either. And so just now we are witnessing a very saturnalia of rottening sentimentalism throughout devout Protestantism. Billy Sunday, Christian Science, the amorphous platitudinarianism of Mr. Bryan, the diseased ravings of Alexander Dowie, and all the other religious "spores" growing up over night—all are symptoms of the diseased imagination of modern Protestantism.

Now it seems to me that this wave of Prohibition falls in the same category. All of us grant of course that the evils of drink are fearful. But it is as to the remedy that Protestantism is all wrong. Never well versed in psychology (or even physiology) it cannot understand the temperance which, while recognizing an evil, checks its own impatience in destroying the same. Protestantism can see only one thing at a time, can administer to only one human element at a time. And so, seeing the evils of drink, it runs into the excess of emotionalism in opposing them. It loses its head completely and becomes the Prohibitionist. And so, I repeat, Prohibition as an idea is merely Protestantism gone rotted emotionally.

Catholicism is on the contrary both rational and emotional. No philosophers have excelled her Aquinas in depth or keenness, yet no mystic has reached the peaks of heart's desire as high as those attained by her Teresas and Catherine of Siena. She satisfies all human desires and aspirations, controls with a sure hand both reason and emotion, and so, with a profound knowledge of psychology, she approaches this question of drink. She has known its evils for some two thousand years:

she knows also the beneficial effects possible to the use of alcohol (as well as of bread and water). And so her genius cannot go to the extreme of prohibition: she will not allow her feelings to run away with her reason. She counsels temperance, therefore, not prohibition. For those unfortunates who abuse alcohol, she counsels total abstention. But, I repeat, prohibition is not and never can be congenial to her genius, because prohibition as such is emotionalism uncontrolled by reason. Prohibition *as an ideal* is hopelessly sentimental and irrational—a sign of mental decay, a symptom of lack of control by reason—the hallmark of a sect.

Put Prohibition where it belongs, i. e. along with all the other fads which are running amuck under the inspiration of this unhealthy Protestant emotionalism—eugenics, fool prison reform, fads in public school education, trial marriages, etc. Are they not all alike? all just rotten sentimentalism? all the marks of a decadent Protestantism? And cannot you see how utterly, hopelessly all of them are uncongenial to the genius of Catholicity which essentially *regulates* but never destroys: Catholicity with its splendid sense of humor, which smiles indulgently upon the little foibles of human nature and guides her own like a mother guiding her children, ever so gently and sweetly: which allows man his play after his work, his food after hunger, his *drink* after thirst, saying only to them that they should use and not abuse. She did not give up music and lights and painting because that gloomy Calvin called them sinful; nor does she condemn the theatre as such because a narrow Quakerism calls it sinful. And she will not give up the legitimate use of alcohol because a Protestantism, run mad with emotional insanity, calls all alcohol sinful. She is too big, has too great a sense of divine humor, knows too well human psychology, is too Catholic to run to such an extreme. She will keep her emotion cooled by reason, just as she has kept her reason tamed by revelation. She simply cannot be Prohibitionist without becoming Protestant. Prohibition as such is hopelessly sectarian, non-Catholic.

III. Conclusion.

I hope my readers have understood clearly the intent and content of this paper. Lest there should be any misunderstanding, allow me to add a few more words.

I granted at the start that it may be true that the human race is unable to drink as it once did. In fact, it looks that way. I will go further and admit the possibility of a time when the human race may of its own volition give up drink because it will realize its inability to drink. Total abstinence is, of course, recommended to all and anybody.

But all this is very different from the idea of Prohibition as such. And therefore it seems to me that we Catholic priests should be very cautious indeed about hobnobbing with such a movement. Here and there in local circles a priest must choose his own course. But I think that a priest should be rather wary of identifying himself with a movement which, granting all its good intentions and possible actual good fruits, must forever remain what it is in nature, a sectarian movement, a sort of last stand of Protestantism, a last issue from which it can feed some oxygen to its fast-dying lungs. The issue will pass like all such issues have passed. All the prohibitions of innocent pleasures will go to the scrap-heap along with this Prohibition. In the meantime why should we Catholic priests mix too freely in this saloon-brawl? Are we to forget all the ancient "temperance" of Mother Church? In God's name let us of course fight drunkenness. But let us fight it as she has ever fought it, namely, with temperance, a knowledge of psychology, a sense of saving humor, with love and pity for frailty and sympathy for human need of pleasure—not with the unpsychological, un-Christian and unhuman bigotry of a sect.

A last word by way of warning. Prohibition is full of possibilities far more dangerous than drunkenness. Basically it is Socialistic. Practically it is part and parcel of that practical Socialism that is ever more and more strangling the individual. For if this ever-encroachng State can step into your private life and say "You shall not drink", logically it can take the next step and say "You shall not eat" certain things, nor wear certain clothes, nor do a thousand acts now regarded as our right. Where is the process of "prohibition" to stop? Before we know it, we shall be under Socialism, for Prohibition is basically such: it is in principle the denial of the rights and freedom of the *individual.* Of course, I grant that all law is more or less such a curbing of individualism for the sake of

the good of the many. But all these sumptuary laws are not in the content of such reasonable legislation: they are essentially inquisitorial, offensive, unjust to privacy, and thus Socialistic in principle. Once granted the right of the State to thus regulate private conduct, I cannot for the life of me see how you can refuse the State the right to interfere in every single domestic affair, even in such delicate matters as child-bearing. After all, democracy does *not* mean the rule of the majority when such a rule does not respect the inalienable rights of the minority. Prohibition as such does not care for the protests of a minority, and it thus confesses that it is Socialistic in principle and not democratic.

And furthermore. If the State can say to *Mr.* Smith: "You shall not make or sell wine for beverage purposes," what is there to prevent the same State from saying to *Father* Smith, "You shall not make or buy wine for sacramental purposes"? For, the rights of *Mr.* Smith to drink are just as inalienable as the rights of *Father* Smith to say Mass. Once you grant the State the right to regulate your private life down to the minutiæ of what you drink at your table, how are you to stop that same State regulating what you drink at Mass publicly? So far, pretty much all Prohibition laws have respected our right to use wine sacramentally. But they have done that as a matter of courtesy—and, I think, often as just a trick to get the church vote. They have never admitted that right as *inalienable*, as a matter of principle. In fact, I am told that in one Western State priests even now must evade the law to get wine for Mass.

Again, do not be deceived by the Prohibitionist. At bottom he is a fanatic: and a fanatic would not hesitate to stop the use of wine at Mass any more than he would hesitate to stop you drinking it in a saloon. And I make this prediction, namely, that at no very distant date Protestant bigotry will recognize in Prohibition just such a means of prohibiting the Mass. So far your Tom Watsons and *Menaces* have not waked up to the power of such an ally. But they will awake some day and then we shall be up against it for fair.

You say that Protestants, like Episcopalians, also use wine? What of that? Wine is not for them an essential of their service. They could and they would give it up with just as

much carelessness as they have given up practically Baptism and other sacraments and pretty much all real belief in Christ's divinity or Mary's divine maternity. The use of mere wine is a bagatelle in their eyes.

In a word, you are handling dynamite when you are handling Prohibition: so I caution extreme prudence in the handling. Priests who are giving aid to Prohibition, no matter how excellent their motives, may find, some day, that they have been playing with a boomerang.

LUCIAN JOHNSTON.

Baltimore, Maryland.

THE TEACHING OF SCHOLASTIC PHILOSOPHY.

AN article in the January number of THE ECCLESIASTICAL REVIEW has reopened a question which during the last twenty years has occupied the attention of those interested in the philosophical training of the Catholic Priesthood. The importance of the question has been realized and emphasized not only by those directly engaged in such work, but also by the Roman Pontiffs themselves. From the epoch-marking *Aeterni Patris* of Leo XIII to the last Motu Proprio of Pius X, there are not wanting testimonies of the solicitude of the head of the Church as to the mental training in philosophy of its future priests. They have indeed gone further, for they have not only expressed their heartfelt desires for philosophical reform, but they have also indicated the general lines and direction along which it should travel. Our efforts, therefore, should be directed toward realizing, as perfectly as possible, in particular circumstances, the general plans laid by the Pontiffs.

But as Dr. Centner, in the article quoted, very pertinently remarks, the obstacles in the way of such a realization are many. Each Seminary has its own peculiar *milieu,* and its own particular troubles. Financial embarrassments, dearth of students, shortness of course, and preparation for public examinations are but a few of the many difficulties which prevent a complete and perfect carrying-out of reforms in the teaching of philosophy. The situation indeed as depicted by Dr. Centner is not overdrawn: "We offer a two-year course

in philosophy to young men who have finished a college course of five or six years. We give them from six to ten hours a week. . . . The results attained are not commensurate with the time and effort spent." [1] How is such an unsatisfactory state of things to be remedied? The object of the present article is merely to suggest a remedy whereby the philosophy of the Seminary may be adapted to present-day exigencies.

The philosophy insisted on by the Church is that product of the Græco-Roman mentality, Scholasticism. It comprises a doctrine and a method, and the Church has shown herself the jealous guardian of both. The doctrine embraces a body of propositions whose import ramifies into every sphere of human activity. Its surroundings vary with the age, but claiming to be a "philosophia perennis", it can always adapt itself thereto with perfect harmony. It ought therefore to be able to adapt itself to the scientific conditions which obtain to-day. But what precisely are these conditions? What, in other words, are the sciences which have a direct bearing on Scholasticism? Here, care is necessary; for it is very easy to talk platitudes about the necessity of science, but it is somewhat difficult to define scientifically the limits of that necessity. It can only be done by an analysis of the system; and therefore a rapid survey of the main Scholastic theses at once becomes essential. Incidentally, it will reveal the amount of science necessary for the seminarist to understand his philosophy in its relation to modern problems.

The first treatise to which the philosophical neophyte is introduced is that of Logic, which is now generally taken to embrace both Dialectics and Criteriology. The former, as Dr. Centner points out, has not progressed essentially beyond the form given it by Aristotle. It may consequently, for practical purposes, be regarded as a closed subject, and does not require any special scientific training. Yet even here it may be remarked that the best preparation for Dialectics is a sound training in Mathematics, which indeed supplies the most striking examples of syllogistic reasoning.

Of Criteriology, however, the same cannot be said. On the very threshold of the treatise the student discusses the nature

[1] Eccl. Review, January, 1915, p. 31.

and immutability of truth. But the principal objections against it are drawn from the relativity of scientific formulæ, and their transient utility in the progress of Science. Later, he deals with the ontological value of universal laws and concepts, and holds that both are abstractions of reality by the analytical activity of the intellect. But here again his scientific adversary insists that laws are mere totalizations of experience; while universal concepts—such as a straight line or a circumference of a circle—can have no foundation in external reality, inasmuch as they cannot be abstracted from experience, for it contains none, nor can they be constructed from simpler elements, for they are themselves the simplest of all.

Bacon and Descartes opened the period of Modern Philosophy with an attack on the validity of deductive processes. Bacon, especially, denounced them from the scientific point of view, and declared induction alone to be of any service in the acquiring of knowledge. But to-day induction as well as deduction is challenged in the name of science. How then can the student reply to these objections, if he comprehends not the difficulty? Nay, how can he understand either process aright without the aid of numerous scientific examples to help and fire his imagination?

So far, it may be conceded that a general knowledge of scientific methods would perhaps suffice to enable the student to defend his doctrines. But this does not hold in the question of Idealism. This system seems so repugnant to the common sense of the neophyte, that the first thought which flashes across his mind is, "What can be the basis of such a theory?" With utter complacency the Idealist replies that one foundation at least is composed of the various sense-errors of daily experience together with certain conclusions of Physics, Biology, and Physiology. Secondary qualities, he is told, are mere subjective interpretations in different languages of the same vibratory movements in the ether: sense organs and nerves are only so many "imperfect telephones" for the transmission of excitations to the cerebrum; sensation itself takes place not in the periphery but in the brain; while the "errors of sense" are so numerous and inevitable that the existence even of primary qualities must be regarded as illusory. Such are a few of the general objections on which Modern Idealism rests. Is the

student to refute them by merely telling his opponent that his system is repugnant to common sense and action? Such indirect apologetics are never helpful in the process of conversion. Indeed, if the student is to have any conviction of the strength even of his own system, he must be able to show that these objections are capable of a full and adequate explanation in terms of Critical Realism. Hence he must have some idea as to what physicists mean when they reduce secondary qualities to mere movement, and he must know accurately the anatomy and physiology of the sensory organs. We therefore conclude that the educational and apologetical value of Criteriology will depend on a knowledge of Physics, Biology, and Physiology.

Having successfully refuted Idealism as a system incompatible with established facts, the student is asked to accept in Cosmology a constructive theory as to the nature of the matter whose existence has just been "critically" established. He finds himself at once confronted with a rival theory of Mechanicism, which has a very wide sway in the world of science, and which is seemingly supported by an array of irrefragable facts. His own theory of Hylomorphism depends for its validity on the existence either of substantial changes in chemical reaction, or of specifically distinct properties in bodies. But, on further examination, he finds that the former is challenged both inside and outside Scholastic circles, while the latter is so vague and general that it can have no demonstrative force without the direct confirmation of scientific facts. If the student, therefore, has not sufficient knowledge of Chemistry to distinguish between facts and hypotheses, so that he can neither prove his own thesis nor understand that of the Mechanicist, his mind is doomed to wander in that sunless background of obscurantism where intellectual growth becomes impossible. And this applies with practically the same force to the other cosmological theses. Speculations on the nature of place and space; of motion and time; of quantity and continuum, and of mass and energy, cannot be treated in any adequate or satisfactory manner unless illumined by the light of science.

But what of the complimentary treatise, Psychology? The part "De Vita Vegetativa" deals with plant-life, and its main

theses are concerned with the existence and nature of a vital principle or "biotic energy" in the plant. During the first part of the last century, biologists freely admitted the existence of this vital force in the plant-world, but under the influence of Lotze, Virchow, and Darwin, they soon attempted to explain it in terms of Physics and Chemistry. To-day, although there is a slight reaction in favor of the vitalistic view, yet the majority of scientists accept and defend the mechanicist explanation. Hence a direct recourse to the data of science is necessary, if the Scholastic theory of Vitalism is to be properly established, or the anti-vitalistic doctrine effectively destroyed. In other words, it must be shown that, although the chemical elements of the plant-cell are found in non-living matter, yet there is in the plant some superior energizing force which weaves them into the warp and woof of living protoplasm. But this involves a knowledge of the plant's structure as well as of the unity of its processes; and consequently Botany must be numbered among the sciences necessary for the study of Philosophy.

More important, however, is the second part of Psychology, "De Vita Sensitiva". Here are posited questions concerning the nature, seat, and conditions of sensation. Mechanicism reduces psychic states to physical laws, identifying sensations with concomitant movements in the neural system. Physiology is invoked as final proof of the theory, whose conclusions are therefore erected into psycho-physical laws. How then can the student be convinced of the truth of his own theses, and, still more, how can he help those who are steeped in the philosophy of Fechner, Weber, and Wundt, unless he can show that his own doctrine of sensation is in no way incompatible with any established fact of science?

This becomes an *a fortiori* argument, when we deal with the philosophy of the mind. In the first place, intellectual processes presuppose sensitive cognition—"nil est in intellectu, nisi fuerit prius in sensu". Secondly, those psychologists who shrink from the taint of Materialism, put forward two theories as to the nature of mind-states. One—that of Psycho-Physical Parallelism—reduces all mental phenomena to a series of psychical and physical acts, between which there exist no relation of causality. It claims as its basis the physiological fact

that cognitive acts are always accompanied by neural and cerebral movements, and it invokes the law of the conservation of energy to show that any interaction between them is impossible. The other theory, called Phenomenism or Associationism, also admits the existence of psychical acts, but denies that they are supported by any substantial ego. In both cases an appeal is made to scientific facts in confirmation of the theories; and consequently the only plane on which we can deal with them satisfactorily is that of science.

After Cosmology and Psychology, the student enters the domain of Metaphysics—i. e. of Natural Theology, Ethics, and Ontology. Here there is not, perhaps, a very great need of science, but a moment's reflection will show us that, if not absolutely necessary, a scientific training is at least exceedingly useful. In the first place, we meet again in Theodicea all the criteriological difficulties which are said to show the imperfection of our knowledge, and its powerlessness to attain the absolute. If therefore the student's grasp of his "Critica" has been weakened through want of scientific training, that defect will also assert itself here, and his hold on this treatise will be correspondingly weak. Moreover, have not the proofs from motion been recently attacked in the name of the very laws of motion? Ethics and Ontology are purely metaphysical treatises, and may perhaps be studied satisfactorily without the aid of science. But if the student has learnt in the other treatises to forget the vice of dogmatizing in unessential matters, he will now be careful to distinguish theses which are certain from those which are merely hypothetical and not universally accepted even by Scholastics.

But no amount of scientific knowledge will in itself give the student what may be described as the philosophic sense. This is a faculty which is more acquired than innate, and the best means of acquiring it is to see how the great masters of the past approached the problems of the human mind. Until quite recently, unfortunately, the History of Philosophy did not receive sufficient attention at the hands of Scholastic teachers. Yet its importance as an educational factor cannot be overestimated. Professors have been heard to exclaim that they could not see how any advantage could accrue from tracing the mental aberrations of philosophical fanatics in the history

of human thought. They, like Döllinger, conceive the subject as a great cemetery ornamented with beautiful monuments, all bearing the same inscription, "Hic jacet". But their conception is fundamentally wrong. They forget that the problems which perplexed the minds of the early Greeks are essentially those which to-day torture the intellect of the modern scientists. They do not remember that it is unfair to the past not to put questions and their solutions in their historical setting. And they do not realize the stimulus which the mind receives from the vision of so many sincere efforts to solve the riddles of the universe. The History of Philosophy develops in the student a philosophical sense—a perspective, a broadness of view, and a critical faculty which enables him to appraise Modern Philosophy at its very transient value.

The direct deduction from the foregoing discussion is obviously that the teaching of Scholasticism as a doctrine cannot be successful unless accompanied by some training in the Natural Sciences, and illustrated by the History of Philosophy. But here the practical question arises, How can such be given in the short space of a two-year course? Can it indeed be done without serious injury to the Philosophy itself? We think that such is not only possible but also practicable, and our purpose therefore in the following lines is merely to suggest a few ideas which may be found useful. We take as our basis that given by Dr. Centner, viz. a week in which ten hours is set apart for Philosophy, and we assume that the scholastic year will consist of about thirty-six full working weeks. This allows for some sixteen weeks vacation a year, including that professorial nightmare, holidays during term.

Our suggestion, in fine, is that seven of the ten hours each week should be devoted to Philosophy, and the other three to the study of the Sciences with the History of Philosophy. But is not this a somewhat niggardly allowance for the Sciences? Will it not have the disastrous result of befogging the student by giving him a mere smattering of the subject? This allowance is undoubtedly meagre; but, be it remembered, the student's study of science is not to be a specialization, and all that he requires is sufficient knowledge of those fundamental scientific facts to enable him to follow his own thesis and his adversary's objections with a comparative amount of ease. Let us see then how this can be done in the time at our disposal.

We have already seen that the sciences most needed are Chemistry, Biology (including Botany), Physiology, and Physics. Taking Chemistry first, as the most important, one hour each week ought to be devoted to lectures on descriptive Chemistry accompanied by experiments. Beginning with four typical elements, the professor might then describe the more principal elements of each group in the periodic classification with their chief compounds. Concomitantly with these lectures and experiments, the student can be introduced into the various chemical laws, the symbolic representation of the elements, and the Atomic Theory itself on which both are based. After the chief inorganic elements have been studied, a rapid survey of Organic Chemistry will suffice. In both cases however much valuable time may be saved by the omission of irrelevant matter, v. g. the various manufacturing processes, the history of the discovery of the elements, and their economic value. Fifty or sixty lectures with experiments are sufficient to give the student a good working knowledge of the essential characteristics of Modern Chemistry. For the "First M.B." examination in this country "a knowledge of Inorganic Chemistry and prominent carbon compounds is required". We know, as a fact, that this course is completed in about seventy-two lectures and much of this time could be saved in the manner indicated.

Next in order of importance is the study of Biology. To this again an hour each week for some time ought to be devoted. Beginning with Zoology rather than with Botany, the student might first study the Frog as holding a place intermediate between the higher and the lower animals. A description of its sensory apparatus, its visceral and reproductive organs, together with its vascular and nervous systems will give the student a good grasp of the animal organism. After each part has been studied by means of charts, a practical demonstration on the animal itself will impress upon the mind the wonderful unity and complexity of its structure. Time may be saved by omitting any enumeration of the various bones and muscles, and some general ideas thereon will amply suffice. Then the functions of the organs and systems described will naturally demand explanation, and this will introduce the student into the science of Physiology, and the use of the

Microscope in examining a few of the principal tissues. Having completed the Frog, attention may well be concentrated for a lecture or two on the mysteries of life as exhibited in the Amœba or Paramœcium. Then we may repeat what has been learnt of the Frog, and at the same time be led to the study of the human organism by similar lectures and experiments on the Rabbit. Indeed, if pressed for time, such may be easily omitted, so that we can pass from the consideration of the Frog to that of Man. The experiments carried out in the former will enable the student to understand without difficulty the anatomy and physiology of the human organism as depicted on a chart. Such lectures would occupy the whole of one year, and probably a part of the second, but in any case there will be ample time for a short course of Botany. Here the student's time and energy need not be wasted in learning such useless details as descriptive terms concerning the lamina, its incisions, etc. Such are for the botanist, not for the philosopher. A study of one or two specimens of each phylum will be sufficient to enable him to understand thoroughly the import of his own theses, and to answer any objections against them.

From Biology we pass to the consideration of Physics. The difficulty in this science is greater than in the others, but it is not insurmountable. Economy in time and matter must again be the rule, and consequently everything which has not some direct bearing on Philosophy must be sacrificed. In general we must be content with the most modest descriptions of apparatus, limits of error, numerical results, and industrial applications. The short time at our disposal necessitates that attention should be concentrated on the explanation of the more general laws of Physics, insisting at the same time on the degree of certitude possessed by each. In particular, the plan put forward by Fr. Gény, S.J., is worthy of the deepest attention, and has been found highly practicable: "Quant au choix des questions, avouons qu'il est difficile. Sans vouloir ici trop determiner ce qui doit en partie dépendre des circonstances, on pourrait peut-être proposer à la discussion, le plan suivant: omettre tout ou presque tout de la Baralogie, et de la Thermologie (tâcher pourtant de faire comprendre les deux principes de la Thermodynamique), exposer l'Acoustique qui a,

outre l'avantage d'être courte, celui de montrer comment la Science peut étudier sous les divers aspects une qualité sensible, le son; s'arreter aussi à l'Optique qui offre un exemple classique de l'évolution des théories scientifiques, mais être tres sobre sur les instruments, et plutôt initier à l'Optique physique; quant à l'Electricité et au Magnétisme, n'en expliquer que quelques points principaux, ceux surtout qui montrent les rapports de cette forme d'energie avec les autres déjà connues." [2]

The adoption of the whole or part of this plan will, of course, depend on the time at one's disposal. But taking about fifty lectures for Chemistry and about the same number for Biology (including Botany and Physiology), we should have between thirty and forty lectures on Physics at our disposal. In practice, this may not work itself out at first, but after the course has been once completed, little difficulty will be found in adapting it to particular circumstances of time and place.[3]

Under no circumstances, however, should the weekly lecture on the History of Philosophy be curtailed or omitted. Once more, a prudent handling of the different periods will save time and labor. Early Greek Philosophy, for instance, would repay a more or less detailed study, and its fragments will be found conveniently arranged either in Mullach's *Fragmenta Philosophorum Graecorum* or in Diet's *Die Fragmente der Vorso-Kratiker*. Socrates, Plato, and Aristotle do not require more than a careful summary in the history lectures, because their doctrines are continually recurring in the various parts of Philosophy proper. After Aristotle, it is more a question of schools than of individuals, and detail is unnecessary in describing Epicureanism, Stoicism, or Neo-Platonism. This ought to leave about one-third of the first year for the discussion of Medieval and Renaissance Philosophy, and the professor can easily adapt his lectures to the time at his disposal. In the second year's course, Descartes demands a detailed treatment, but those who evolved his thought—Geulnix, Malebranche, and Leibnitz—do not require any minute expo-

[2] *Questions d'enseignement de Philosophie Scholastique*, p. 143.

[3] The plan will be more easily carried out if Cosmology and Psychology are studied in different years. Chemistry and Physics would then be emphasized during the year in which Cosmology is not done, and Biology during the other year.

sition. In the concurrent system of Empiricism, Bacon and Hobbes might be summarized, but Locke, Berkeley, and Hume need a thorough analysis, especially in regard to the epistemological aspect of their systems. Kant as the logical outcome of both systems will require our most careful attention, and succeeding systems or tendencies will have to be dealt with as fully as the time which remains will allow. Experience seems to indicate that it is better to summarize the arguments used in establishing a system than to give the actual text of the philosopher. Moreover, this method has the distinct advantage of saving much valuable time, and of interpreting for the student the essential aspects of a system.

As far as doctrine is concerned, therefore, we are in perfect agreement with Dr. Centner as to the necessity of Science and the History of Philosophy in the teaching of Scholasticism. We have merely tried to show how both subjects might be fitted into a two-year course without doing any injury to the Philosophy itself. But we cannot agree with his opinion as to the method to be followed in the actual teaching of Philosophy. There are, of course, two opposite opinions, and as he has very ably indicated the reasons for one, we beg leave to put forward some arguments for the other. Although to our mind the Church has with equal emphasis asserted the necessity of the methods as of the doctrines of Scholasticism, yet in the present instance we take our stand for the traditional methods entirely on their intrinsic merits.

First, then, we hold that from the point of view of efficiency, the lectures on Philosophy—not, of course, on the other subjects—should be delivered in Latin. This we hold not " for any traditional reasons ", nor " for any reasons of conservatism ", but because historically the Latin tongue stands unrivalled in its wonderful precision and extraordinary conciseness. It refuses to cloak ignorance and slovenly thought in metaphorical and inaccurate phraseology, but insists that every turn of phrase, however brilliant, should be tested and purged in the fire of Reason. " Whatever else it was," says Mann, " it [Scholastic Latin] assuredly was a highly technical and very exact language and it is in this direction that it has influenced modern language. Professor Saintsbury is of opinion that it cannot be denied that the Scholastics exerted at least ' a far-

reaching influence on mere language. . . . If at the outset of the career of modern language, men had thought with the looseness of modern thought, had indulged in the haphazard slovenliness of modern logic, had popularized theology and vulgarized rhetoric as we have seen both popularized and vulgarized since, we should indeed have been in evil case.' "[4] Certainly now more than ever, it is necessary to save the future priests of the Church from " the evil case " of modern mentality—from its confusion of thought, its technical inaccuracies, and its logical inconsequence. Paulsen, also a critic as little likely as Saintsbury to be influenced in favor of Scholastic Latin, writes to the same effect: " Si parler d'une façon barbare veut dire parler autrement que les Romains du temps de Cicéron, le latin du moyen âge est certainement barbare, tout comme le français et l'allemand. Si au contraire on entend par là, un langage qui ne répond pas à la pensée, rempli d'incorrections formé de phrases recueillies de tous côtés, n'occupant pas leur vraie place et vides de sens, alors le reproche de parler une langue barbare s'appliquerait bien plus souvent aux humanistes qu'aux philosophes et aux theologiens du moyen âge. . . . Le latin du moyen âge fut absolument propre à remplir son rôle: être la langue universelle de la Science ".[5] Why indeed has modern science, in spite of its break with the traditions of the past, retained the use of Græco-Latin terms? First, because scientists want to insure that their terms are always used in the same universe of discourse, and secondly to obtain an international character for their work. Both reasons apply even with greater force to Philosophy. It must necessarily ignore national limits, because it deals with universal problems, and it must essentially be accurate because its solutions are so important. Again, French of all modern languages is admittedly the most clear and precise for Philosophy. That explains to a great measure the success of the Louvain series, because their doctrine is not only sound and scientific but is also exposed with all the exactitude of the French language. But why is French so wonderfully clear? Darmesteter, whom none will accuse of being a friend to Scho-

[4] Mann, *Lives of the Popes*, vol. IX, p. xix.

[5] Paulsen, *Geschichte des gelehrten Unterrechts auf den Deutschen Schulen und Universitäten*, p. 17.

lasticism, tells us: " C'est à la scolastique, et au bas latin que le français doit l'incomparable netteté qu'il apporte dans la langue philosophique ".[6]

Closely connected with this method of teaching Philosophy in Latin is that of exposing it by means of the syllogism, for Latin is preëminently the language of the syllogistic process. This was the traditional method of the " Schools " until Descartes and Bacon made their onslaught on the validity of deduction. Their criticism was to an extent justifiable, for at that time " reasoners resembled spiders who make cobwebs out of their own substance ".[7] But this abuse of the method only dates from the decadence of Scholasticism, when it was used in matters of History, Psychology, and Science, which of their very nature required induction rather than deduction. But the abuse of a thing in no way derogates from its usefulness, and in spite of the contempt showered upon it by modern philosophers its merits as an educational factor, when used in its proper sphere, can scarcely be disputed. If the outlines of an argument can be reduced to the two premises of a syllogism, its ontological as well as its logical value becomes at once apparent. The student can see at a glance the trend of the argument, and a little reflection will detect any weakness it may contain. In the syllogism, thought may not be clothed in any ambiguous or captivating metaphor, but must be exposed in all the nakedness of logical truth. Apropos of this question, Leibnitz relates how he had exchanged several letters with a certain savant concerning a mathematical problem without coming to any conclusion, " because each was using the other's terms in a different signification ". On Leibnitz's proposal, they both agreed to put forward their arguments in syllogistic form, and he relates how from that moment each perfectly understood the other: " A partir de ce moment même toute plainte cessa; chacun des deux comprit l'autre non sans grand profit pour tous les deux. Je suis persuadé que si l'on en agissait plus souvent aussi, si l'on s'envoyait mutuellement des syllogismes et des prosyllogismes avec des réponses en forme, on pourrait par là très souvent,

[6] Darmesteter, *La Vie des mots,* quoted by Gény, op. cit., p. 168.

[7] Bacon, Novum Organum, Bk. I, Aphorism 95.

dans les plus importantes questions scientifiques, en venir au fond des choses, et se défaire de beaucoup d'imaginations et de rêves; l'on couperait court par la nature même du procédé aux répétitions, aux exagérations, aux divergences, aux expositions incomplètes, aux réticences, aux omissions involontaires ou volontaires, aux disordres, aux malentendues, aux émotions fâcheuses qui en résultent ".[8] This testimony of a great philosopher is borne out by experience. Students have been known to approach the study of Scholasticism with feelings of enthusiasm for more recent forms of philosophy. That enthusiasm has, however, been found to vanish when the foundations of such systems have been examined in the piercing light of reason. How weak and how inconsequent, for instance, appear the specious dialogues of Berkeley in favor of Idealism, or the seductive appeals of Fechner's *Zenda Vesta* on behalf of Panpsychism when tested and tried in the syllogistic crucible! Modern philosophers denounce the syllogism not because they are convinced of its intrinsic worthlessness, but because they are afraid of its light lest their works should be disproved.

This discussion naturally suggests the question of Latin text-books. Dr. Centner is of the opinion that these " tend to preserve, not to say keep alive, certain unimportant discussions and problems that are not our own, . . . that some of their terms have a purely historical meaning, which does not lie revealed in the etymology of the word . . . and that they stand too far aloof from the mentality and philosophical literature of to-day." To this we reply that we at least do not know of any modern Latin text-book which even tends to preserve such discussions and problems. The term " unimportant " is of course somewhat relative, but taking it in its widest connotation, we cannot trace any such tendency in Donat's *Critica, Cosmologia, Psychologia;* in Schaff's *Cosmologia, Psychologia, Theologia Naturalis;* in Gény's *Critica;* in Jeannière's *Criteriologia;* in Vaissières' *Cursus Philosophiae Naturalis;* in Cathrein's *Philosophia Moralis;* in Hontheim's *Theodicea;* in Reinstadler's *Elementa Philosophiae.* All these are modern text-books which aim at bringing Scholasticism

[8] *Lettre à Wagner sur la logique.*

face to face with " problems that are our own ". They analyze the various systems, ancient and modern, of Philosophy and Science as fully and as adequately as their space and scope permit; and their theses are adapted to the latest scientific conclusions. Moreover, as regards their terminology, the most microscopic examination will not detect any term used by the " ancients " whose modern equivalent is not clearly and accurately enunciated. Fr. Schaff,[9] for instance, speaking of Abiogenesis, says: "Diversis nominibus illa sententia vocatur. Dicitur sententia ' generationis spontaneae ' quatenus ex materia anorganica sponte et per se, sine interventu superioris causae efficientis se evolvit planta; vel ' generationis aequivocae '. . . Qui ortus viventis ex re anorganica appellatur etiam ' autogenesis ' (generatio rei per se ipsam) vel ' abiogenesis ' (generatio ex re sine vita) ". In like manner, Fr. Gény,[10] in discussing the validity of induction, warns his readers that the term " essentia " is used in three senses—widely, for an abstract universal note; strictly, for the physical properties of a body; and most strictly, for the actual essence of things. Then he adds: " Praecipuus labor scientiae est determinare essentiam, sensu stricto intellectam, id est, discernere notas quae semper inveniantur inter se connexae. Conatur etiam determinare essentiam strictissime intellectam, sed hoc est multo difficilius vixque nobis pervium, si casus maxime simplices excipias, qui in arbore porphyriana considerantur."

But although the Latin text-book is thus capable of being adapted to the latest exigencies, it stands aloof, we must admit, from the mentality and philosophical literature of to-day. Yet, even for this, we feel there are reasons to be grateful. The mentality of to-day is a spirit of rebellion against all that savors of dogma in religion, or system in philosophy. It refuses allegiance to any particular body of doctrines, and claims the right to hold what it wills, however absurd or contrary to fact such belief may be. It affects to be unprejudiced in its search after truth, but in reality it always despises what is traditional, and embraces what is novel. It is indeed the old Reformation spirit now in open revolt against reason itself.

[9] Schaff, *Institutiones Psychologiae*, p. 170.

[10] Gény, *Critica*, p. 143.

Within recent years it found its way into theology, and produced "the syntheses of all heresies", Modernism. In philosophy, it reigns supreme, and it bestows on each of its subjects the right to think out a doctrine of his own. Each one, for instance, seems to feel bound to give the world his own personal conception of the universe—often without reference to fact, proof, or principle. That is why modern philosophers seem to have lost themselves almost irretrievably in the labyrinthine ways of Idealism. To such a mentality Scholasticism in doctrine and in method is diametrically opposed. It is essentially an organized system of thought; it is founded on the bed-rock of fact and principle, and it accepts no theory, however attractive, unless approved by the faculty of reason. Scholastic Philosophy too has a mentality of its own, and the one aim of its methods is to produce such in its disciples. That mentality sacrifices literary form for the sake of clearness and precision in thought; it seeks accuracy of expression in preference to the vagueness of simile; it strives to satisfy the synthetic activity of the mind by coördinating all knowledge, and then arranging it under universal principles; and it tends not so much to extend knowledge as to strengthen the grasp of what is already known. That is why the Latin and the modern text-books, as the expressions of two distinct mentalities, "stand out as representatives of two entirely different worlds". That is also the reason why the Latin text-book stands aloof from the philosophical literature of to-day. Scholasticism was never meant to produce a literature. Its main object was ever the interpretation of human experience, and it chose Latin as the best means of expressing its results. Moreover, amid the philosophical Babel of modern systems, it is at least a distinct advantage to have one language in which the various tendencies can be carefully described and accurately analyzed, especially if they have already been more fully described in the lectures on the history of Philosophy.

Against the use of Latin, it is, we are told, "admitted on all sides" that "the philosophers' knowledge of Latin, even after a college course of five or six years, is far too scant to enable him to follow easily a lecture in Latin, and never sufficient to permit him to forget altogether the language when occupied with a problem in philosophy . . . and that it is too

foreign a medium not to suggest to the mind of the students that the questions treated are also foreign and dead." We admit neither the contention nor the unanimity, and we claim to have the weight of evidence and authority on our side. Ordinary English and Irish students after a five or six years' course in "humanities" are able to follow without trouble the lectures delivered at the Propaganda or Gregorian University in Rome. They take part in the weekly and monthly "Defensions", and after a very short time they prefer the manual of philosophy written in Latin to any other text-book, however excellently written in the vernacular. This is also true of students attending any of the other centres of Scholastic Philosophy throughout Europe, where the methods are fully carried out. Again, even granting for the sake of argument that Latin in itself suggests to the mind of the student that the questions treated are foreign and dead, would not the historical prenotations of the theses—sketching even the modern phases of the question—completely obliterate any such idea, if it ever existed? Moreover, in Spain, France, Belgium, and Italy the majority of text-books and lectures are in Latin, although the vernacular of these countries is more suitable to Philosophy than English. It is scarcely credible, therefore, that the authorities in such seminaries are so blinded by "reasons of conservatism and tradition" that they impair the efficiency of their students by making them study philosophy in Latin.

Much of the prejudice against the use of Latin is due to a misconception of the Scholastic lecture. If this were to be either an oration or a philippic, we could understand students not being able to follow it. But in reality it is nothing but a pithy statement of the meaning, value, history, and proof of a particular doctrine. The import and history of any thesis are mere matters of fact, which in themselves should stimulate the mental activity of the student without the aid of any oratorical devices. Its proof is primarily a syllogism followed by a short explanation of the major and the minor premise or indeed of both. The connexion between antecedent and consequent will be immediately evident to the student, and, if it is not, the very want of connexion will excite his critical faculties to seek for further proof in the explanation of the premises. All this re-

quires very little Latin, and if the professor not only speaks it constantly himself, but also insists on his students replying therein, the Scholastic lecture will in a short time present very little difficulty.

Cardinal Mercier's idea is fundamentally that the course of Philosophy should be made bilingual as much as possible. This can be done without sacrificing either the lecture or the text-book in Latin. In the first place, the lectures on the History of Philosophy will at least have suggested the main problems to the student's mind, so that he will be on the alert for the Scholastic solution, and they will also have given him the corresponding terminology of the vernacular. When a particularly intricate question arises during the lectures on Philosophy itself, the professor could explain its import in English either before or after giving the Latin lecture. But the best way to secure that the students actually understand their work, is to get them to write essays in English at the conclusion of such modern problems, as, for instance, " Idealism ", " Vitalism", " Atomism ", or " Phenomenism ". By giving them time to consult works to which reference has been made during the lectures, one can make quite sure that they understand the issues at stake.

Scholastic Philosophy, then, can be adapted to the latest scientific exigencies without sacrificing any of its traditional methods. These alone, we maintain, are calculated to develop in the student that philosophical judgment which is now more necessary than ever before in the history of the Church. A few years ago, Modernism, the product of the modern mentality applied to theology, had captivated the minds of many both inside and outside the fold of Christ. Its fragmentary doctrines were scattered broadcast, but had never been reduced to system or principles. Many, in consequence, accepted them, not realizing their logical import. It was the Scholastic mentality which saved the Christian world from doctrines which were subversive of all religion and morality. It reduced the scattered tenets of Modernists to principles, and then deduced therefrom their logical conclusions. Thus was Modernism exposed in all the deformity of its errors. The *Pascendi gregis,* merely from the point of view of Philosophy, was a triumph of systematic over disconnected thought, of reason

over sentiment, of principle over opinion—of the Scholastic over the Modern mentality. From the mere conditions of life and early education, our students cannot but be tainted with the modern manner of mind, and our efforts therefore should be directed toward making their minds thoroughly Scholastic in habit and principle. They must be made to look on the data of science and history not as so many unconnected facts but as integral parts of one organic whole. Founded thus on the traditions of the past, and strengthened by the achievements of the present, they will always feel confident of the victory of truth over error, which is the aim and end of true philosophy.

J. BYRNE O'CONNELL.

St. John's Seminary, Wonersh, London.

THE ADMINISTRATIVE REMOVAL OF RECTORS OF CHURCHES IN THE UNITED STATES.

READERS of THE ECCLESIASTICAL REVIEW will recall the constitution *Maxima cura,* relating to the administrative removal of parish priests, which was published 20 August, 1910. This decree made some changes in the existing legislation concerning Synodal or Prosynodal Examiners, and likewise introduced Parochi Consultores. At the same time definite regulations were established, which must goven the association with the bishop or other ordinary of two of these *examiners* in the first instance, and of two *parish priest consultors* in a second hearing when permitted, in depriving a pastor of the care of souls. Decrees of the same Consistorial Congregation of 28 February and 13 March, 1911, declared that this new legislation was applicable to England and to the United States respectively.

The purpose of the newly enacted legislation, the constitution stated, was to enable ecclesiastical superiors more easily to depose pastors, when for causes other than criminal they became a detriment to religion and to the salvation of souls. No one will deny that to be deprived of an office or benefice, against one's will, is a punishment. It is equally true that such privation is usually inflicted on account of crime committed. We are not however to lose sight of the fact that there are also

causes, not based on crime, which justify removal from the pastoral charge. Our own Third Plenary Council of Baltimore (n. 38) established, in addition to the ordinary canonical causes for the removal of parish priests, seven special reasons or causes, disciplinary rather than criminal, which are sufficient to remove our irremovable or permanent rectors. Our Bishops, understanding the conditions prevailing in our country, wished to guard against the harm that might accrue to religion in the United States from the permanency of the appointment of certain rectors. They had in mind the sound canonical principle: "Sine culpa, *nisi subsit causa,* non est aliquis puniendus" (Regula 23 Libri Sexti Bonif. VIII). No one is punishable *without cause or reason,* which is quite different from the statement that no one is punishable unless *guilty of crime.* The whole purpose of the Church and of all ecclesiastical law is to sanctify and to save souls. Pastors who seriously impede this work, even though without culpability on their part, must be set aside. Parish priests are made for parishes, and not vice versa. The loss of immortal souls, no matter whence it arise, demands the deposition of him who is the occasion of such incalculable harm.

Such in fact has ever been the mind of the Church, as indeed it could not have been otherwise. It was to simplify the existing legislation, to determine more accurately the causes that would justify the removal of incompetent pastors, and the procedure to be observed, that the constitution *Maxima cura* was promulgated. Crime, to merit ecclesiastical punishment, must be proved in court in accordance with legal prescriptions. The causes for removal of parish priests, as found in the *Maxima cura,* are *non-criminal,* at least for the most part. In general terms they are as follows: insanity; ignorance or want of expertness or tact; deafness, blindness or similar infirmity; "odium plebis"; loss of one's good name; a secret crime, which is likely to become public; maladministration of temporal affairs, resulting in serious harm to the church or benefice; neglect, after admonition, of parochial duties of importance; disobedience, notwithstanding proper warning, to the mandates of the ordinary in matters of moment.

Application in the United States.

The interpretation of the *Maxima cura* of 20 August, 1910, adopted almost universally by canonists, was that it applied also to *removable* rectors in the United States: that the status of such rectors, in a word, had undergone an important change; that a bishop was no longer at liberty to transfer or remove such rectors without their consent; that the process or formalities prescribed for removal by the Sacred Consistorial Congregation, must be observed. This interpretation seemed to be required by canon 30 of the *Maxima cura,* which is as follows: "Superius constitutis regulis—adamussim applicandis iis omnibus qui paroeciam quovis titulo, ut proprii ejus rectores obtinent, sive nuncupentur Vicarii perpetui, sive *desservants,* sive alio quolibet nomine—locus non est, quoties paroecia committatur curae alicujus sacerdotis qua oeconomi temporalis vel Vicarii ad tempus vel ob infirmitatem parochi, sive ob vacationem beneficii, aut ob aliam similem causam."

After the decree of the Sacred Congregation, under date of 13 March, 1911, to the effect that this legislation was applicable to our country, it seemed certain that our Bishops were obliged, even in the case of *removable* rectors, to observe the method prescribed in the *Maxima cura.* And yet some few argued that the Holy See would not, in a constitution of general application, make such a radical change in the state of our removable rectors—putting them practically on a par with irremovable rectors—without at least stating in precise and clear terms that such was intended.

At last all doubt on this most important question is dissipated, owing to a further declaration of the Sacred Consistorial Congregation, which is given in the department of Analecta of this number. The decree is entitled: "Statuum Foederatorum Americae Septentrionalis de Amotione Parochorum."

This new constitution in the *species facti,* or explanation of the case proposed, quotes the Third Plenary Council of Baltimore, Tit. II, cap. V, nn. 31, 33, and the Second Plenary Council of Baltimore, Tit. III, cap. IV, nn. 124, 125, to show the canonical standing of rectors, removable and permanent, in our country at the time that the prescription of the *Maxima cura* went into effect; mention is made of the decree of 13 March, 1911, and likewise of the difficulty which has arisen in

interpreting the meaning of canon 30 of the *Maxima cura*, owing to the words *incidenter* added: " constitutas regulas applicandas esse iis omnibus qui paroeciam quovis titulo ut proprii ejus rectores obtinent, sive nuncupentur Vicarii perpetui, sive *desservants*, sive alio quolibet nomine."

The *species facti* is followed by the dubium: " Utrum in Foederatis Americae Statibus rectores paroeciarum seu missionum qui inter inamovibiles juxta Concilium Baltimorense III *non* recensentur, sed adhuc *amovibiles* nuncupantur, vi decreti *Maxima cura* et praesertim canonis XXX ejusdem decreti, solummodo amoveri *seu* transferri possint, servato ordine processus in memorato decreto statuti." The decision of the Sacred Consistorial Congregation in answer to this query, which was rendered 28 June, 1915, and approved the following day by His Holiness, Benedict XV, is as follows: " Negative; sed amoveri posse ad nutum Episcopi, firmo tamen monito Concilii Baltimorensis II, ne Episcopi hoc jure suo, nisi graves ob causas et habita ratione meritorum, uti velint."

A third part, in which some of the arguments adduced as a basis for the decision are given, is added to the constitution. Here it is asserted that the purpose of the *Maxima cura* was to render the removal of pastors more easy. This purpose would be thwarted, were the new legislation applied to our removable rectors, since according to our Plenary Councils they are removable *ad nutum*, without any formal process.

It is declared moreover that rectors who are removable " ad nutum Ordinarii ", are not " proprii " in the sense demanded by canon 30 of the constitution *Maxima cura*.

In regard to those pastors who in France are styled " desservants ", it is shown that in the mind of the Church they are irremovable or permanent; that they are " parochi " in the strict sense of the term, although on account of the Concordat of 1801 their removal *ad nutum* had to be tolerated. Owing however to the rupture between the Holy See and France, the Concordat is no longer in force. " Desservants " consequently have acquired the true canonical rights in all respects of "parochi ". They are appointed permanently, and are subject to the *Maxima cura*.

Furthermore, the decree under consideration adds that conditions still existing in many dioceses of our country are such

that it would not be possible in all cases to observe the prescriptions of the *Maxima cura.*

Finally we are informed that, did the Holy See wish to make such a radical change in the canonical standing of our removable rectors, the canons, prudence, and Roman practice would demand that the American Hierarchy be given an opportunity of expressing its views on the matter.

No new rights, then, have been granted to our removable rectors. The *Maxima cura* applies in the United States to irremovable rectors only. No new limitation has been placed on the ordinary's right or power to transfer or remove "rectores amovibiles". A bishop's authority in this matter was never arbitrary. Even "movable" rectors may not, against their will, be transferred or removed except for cause, grave indeed, and ever within the demands of *justice.* The Sacred Congregation of the Council writing to a Belgian Bishop in 1845 sums up the mind of the Church in this matter thus: "Episcopi hac Rectores revocandi vel transferendi auctoritate *haud frequenter,* et nonnisi *prudenter* ac *paterne* utantur, adeo ut sacri ministerii *stabilitati,* quantum fieri potest, ex hisce adjunctis satis consultum videatur." The same Sacred Congregation of the Council, 4 May, 1900, admonishes the Bishops of South America that they make use of this right of removing or transferring rectors of churches "nonnisi *moderate* et *ex justa causa,* onerata super hoc eorundem Episcoporum conscientia".

A. B. MEEHAN.

St. Bernard's Seminary, Rochester, N. Y.

THE HALACHOTH OF ST. PAUL.

I. PRELIMINARY ARTICLE.

THROUGH the zeal of the professors of St. Paul's Seminary for the diffusion of learning, the Carrollton Club was founded last January in St. Paul, Minn. As I was placed in charge of the Bible Section of the Club, I may be able to give a reliable account of the proceedings of this section. We had scarcely organized our little department, when the fifty-odd members and myself set out on what I shall call a voyage of

Faith in search of facts. The scene of our cruise was the delightful sea of the Acts of the Apostles and the adjacent dark waters of the Epistles of St. Paul. We hope to publish in the near future the ship's log. It may be helpful to others contemplating a similar tour.

"He that seeketh, findeth." We fancy that this saying is true of us and that we came across an islet here and there which previously had not been sufficiently explored, that we drew a few boundary lines with greater precision, and, like Roosevelt, that we placed another river on the map. What was more surprising still, we have at length arrived on a vast continent entirely uninhabited. We can descry neither Father of the Church, nor Doctor, nor theologian, nor writer of any kind. But there the continent lies before us. Fearing to be marooned here, we have determined through the ECCLESIASTICAL REVIEW to signal the distant world, and to issue a call to others to come and cultivate this virgin soil. We assure them that they will find it rich beyond measure, or, to issue from the metaphor, we assure every prospective commentator, who takes our view, that he will be greatly aided in his work.

Many great things are found, as it were, on the surface. There is a good deal of verisimilitude in the story of Newton's apple. There were always spots on the sun as large as the great State of Texas; they might have been seen with the simple device of a piece of smoked glass; yet for ages no one saw them. As children we often amused ourselves by putting an ear to the end of a long timber and having a companion strike the other end with a stone. As we heard the two sounds, the one through the air and the other through the timber, we were being vainly called on by nature to invent the telephone. Such instances seem to teach that, if you go straight in any direction, you will bump into something marvelous, as Columbus by sailing West bumped into America. There are as many marvels to be found by search as by research. If, therefore, our little Bible Class of St. Paul, incapable as it is of deep research, has in its Biblical studies found a large region unexplored before, it is not greatly to be wondered at. Millions, it is true, had turned over the pages which we were turning, and had not seen what we saw; but millions had gazed on the stray boulders perched high on the Alps and had not

seen written in them the theory of the ice age when the chamois-hunter Perraudin first saw it. It must be admitted, however, that there was a great opportunity open to us, and a strong incentive to discover some new way out of old difficulties.

The opportunity came from the neglect of a thorough study of Jewish thought. It is not necessary to go beyond the fact and to state how much "the torrent of persecution" which issued from the Synagogue, and the engendered prejudice of the Christian against the Jew, at first contributed to this result. Broadly speaking, with the destruction of the temple, for the Christian all interest in Jewish life was extinguished. The Fathers of the Church speak of the Jewish writings, but so far as I know, they make but an indifferent attempt to glean from them the Jewish frame of mind of our inspired writers. They know Catholic tradition and they know the words of the inspired writers and they are generally satisfied to pile up arguments from these two sources. The Greek heresies stretching along the ages, the almost total extinguishment of learning in the West, the ignorance of Hebrew, the rise and decay of Scholasticism, the discovery of America, the revolt of Luther—all these difficulties and preoccupations created an almost impenetrable wall between the body of Christian and the body of Jewish scholars. Meantime the Talmud, the Jewish storehouse of Jewish learning, grew volume by volume. Learned Talmudists wore out their lives writing commentaries thereon. But it is such a labyrinth of nonsense to the Christian mind, that few who glanced into it brought out of it anything. The strange notion that God inspires automata and not men did the rest. Even such thoroughgoing studies as Schürer and Eidersheim made on the Talmud, remained without an equally thoroughgoing application. The same thing happened with the various translations of the Talmud into modern tongues. Now as the Talmud, or at least the canonical part of it, the Mishna, reflects the Pharisaic mind, a great oversight was committed in neglecting it. For instance, the erudite Batiffol even in treating of the "Infant Church" does not refer to it once directly. On the other hand the lack of harmony among ancient and modern writers upon many points shows that there was no sure tradition concerning them. St. Jerome and St. Augustine disagreed in their verdict concerning the difference

which arose between the Apostles Peter and Paul at Antioch. The dispute (παροξυσμὸς) between Paul and Barnabas has always left something unexplained. Paul's infirmity has given rise to a dozen not very felicitous guesses. Whether Paul in the seventh chapter of Romans was speaking in his own person, or in the name of the human race, or in the person of any baptized Christian, has been disputed over and over again without any convincing conclusion being reached. There has been a unanimity that he was charging full tilt against the law of Moses, in Romans, Galatians, and elsewhere, but a diversity of opinion as to the special part of that Law which he was aiming at—which diversity destroys altogether the value of the former unanimity. These and several other considerations seemed to open up an opportunity for further investigation, an opportunity already made large by the neglect of Jewish thought.

But if the opportunity was great, the incentive was compelling. With all Christendom we felt that the humble, gentle, long-suffering Prince of the Apostles has been always treated with scant courtesy in favor of the impetuous Paul. He who braved the mighty Sanhedrin is supposed to have been guilty of weakness and imprudence on account of a few followers of James. Such a conclusion seemed, notwithstanding all the sugar-coated palliatives, somewhat derogatory to Peter's office and at variance with the record. The record was also opposed to certain magnifications of the natural attainments and of the missionary success of Paul. In truth, his supernal lights could scarcely be magnified nor his holy single-mindedness. But his Pharisaic style is made to appear to contain ocean depths; some misunderstood words, to contain deeper depths. In the midst of such magnifications as well look for Wasat on a misty night, as search for a clue to the solution of any problem. As a matter of fact, St. Paul was a great genius, with a training, according to his own reiterated assertion, the narrowest of the narrow. He was doubly imprisoned by his imperfect knowledge of the Greek language. It is a cage the bars of which, in seeking an outlet for his thought, he bends and twists. To magnify his Greek culture, as some, not all, do, is to pile up arguments against his authorship of Hebrews as well as to contradict his own testimony that " he was rude of

speech". His missionary success in view of the times was not as phenomenal as we would expect, nor the attachment of his converts very stable. It was a time of an almost incredible outpouring of the Holy Spirit. There was no trouble after all in converting Gentile proselytes; they were waiting for the word to come in. Why, despite his miracles and his lovable character, his forcible directing power and his strong hold on a few individuals, were the Galatians and Corinthians so fickle, why so disloyal to him? In his last letter he says: "Thou knowest this, that all those who are in Asia are turned from me".[1] Yet he had spent much time at Ephesus; the prelates of Asia had fallen on his neck and wept because they might not see his face again. Why had they turned from him? With the Jews it was immeasurably worse. St. Peter preached to them and was met with showers of converts, three thousand and five thousand strong; St. Paul preached to them and was met with a shower of stones. Why? If the answer is given that the agonizing man was thus made to take to his pen and because of his comparative failure in holding people the Church has not only his own letters but those of Peter and James—aye, and the Acts of the Apostles too—we have a very probable providential reason, but not the cause of the comparative failure. What was that thing, as Peter said, "hard to be understood", which made himself "weary of life" and which was like a wrench thrown into the whole machinery of the early Church, causing disaccord and "paroxisms" and creating a situation to the advantage of greatly inferior men? We looked for a satisfactory answer and found none. But that was not our only grievance.

There are watchwords in Scripture. To the discerning, they epitomize volumes; taken from their surroundings, they are to the undiscerning the deepest pitfalls. Up here in Minnesota, a certain experience has made us chary of watchwords. When, over Governor Austin's veto, the Catholics of Minnesota some years ago had carried the "liberty of conscience bill", they were amazed to learn shortly afterward that Pope Pius IX had condemned "liberty of conscience". No little explanation was needed to make clear that "liberty of

[1] II Tim. 1:5.

conscience" was a shibboleth with one meaning here and an altogether different meaning in Europe. Here it meant the right of the wards of the State to demand and receive the consolations of their religion; in Europe it meant the grave error, that the individual conscience is bound by no moral restraint. No distinctions, no etymological definitions of liberty or of conscience could have cleared up the situation. In order to bring out the truth, the only thing to do was to translate this watchword into its equivalents in both places. Now the watchwords in St. Paul's Epistles have been treated etymologically, because not recognized adequately. There has been little attempt to translate them into their equivalents. The result is a very unsatisfactory solution of the problems involved. Browning does well to give a pompous funeral to the Grammarian who "settled Hoti's business"; the commentator who plays the mere grammarian with watchwords does badly, and makes his own funeral. Leaves that rustle in the wind, commentaries that writhe in the breath of Tradition, are doomed to fall. But there was still worse.

Our faith tells us one thing and our writers tell us another. Our faith tells us that the law of Moses was a blessing, that it established a holy alliance between God and His people, that it lessened sin and reconciled the sinner, that under it great Saints, such as Zachary, Elizabeth, Simeon, Joseph, John the Baptist, lived in faith; but our writers tell us that the same law was a "curse", and "worked wrath". As far as I know and as far as an eminent commentator knows, this contradiction is universally taught. Commenting on the words of St. Paul, Rom. 3:28 (and the same verdict applies to all these sayings), this eminent writer says: "Personne ne doute qu'il ne soit ici question de la loi mosaïque".[2] Well! we doubted it. It was the last straw. There must be something radically wrong with a method which reaches conclusions so diametrically opposed to faith and to fact; or, if the method is good, there must have been some grave oversight which makes commentaries on Scripture so inconsistent with the elementary teaching of the Catechism. Turning our backs on what appeared to us as *magna magnorum deliramenta*, we set our sail

[2] *La théologie de St. Paul*, par F. Prat, S.J., p. 238.

and arrived on this unknown shore. We have christened it the "Halachoth of St. Paul." We had set out with the determination to keep closely to the shore, but an earnest search for facts drove us far to sea. It would drive any one.

Of course, excellent work has been done by Catholics and we are under a lasting debt of gratitude to them for it. Still no one can take up the versions of the letters of St. Paul and the commentaries thereon and see here and there the ignored watchwords, the mistranslations, the "interned" words, the neglect of his viewpoint, the misleading references, the strange accounting for his method of quoting Scripture, the disregard of the man and of his training, but must feel that it is an accumulation of small factors like these that has made the Apostle's thought on serious questions as dark as night. Is it not worth while to attempt to make the same thought as clear as day? He who does this will no longer feel obliged to say with a renowned author that "the Church stopped short of the doctrine of St. Paul," but he will say that the Church taught always what he now will learn that St. Paul was always teaching. This is the time for such a constructive work. The four-hundredth anniversary of the great revolt based on a misunderstanding of St. Paul is at hand. Catholics ought to show better than they have heretofore shown that the basis of that revolt was not only against Tradition, but that it was ridiculous. Not by repeating the same old things, nor by exaggerating, nor by attacking infidel authors, but by laborious, painstaking study of the whole record of Scripture, by treating its words not as petrified fossils but as elastic expressions of living men, and by not departing a hairbreadth therefrom, will such a work be produced.

For the reasons given above and some others, we shall in the succeeding articles make an elementary essay to give a rough outline of a small portion of such a work. In doing this we shall remain orthodox of the orthodox, even if we do abandon the beaten path. We abandon it, not merely to defend the Faith, but to preserve the most delicate fragrance of the Faith. Besides, our investigation will turn upon natural things, such as are preliminary to Faith. As knowledge of the preambles to Faith, of the existence of God and of the soul, is in a sense as necessary as knowledge of the Blessed Trinity and of Grace,

so it is as necessary to know what St. Paul was talking about as it is to know that he was inspired. Tradition brings us the Faith and the instincts of Faith. Accordingly we have a luminous guide to withhold us from blunders. Tradition does not necessarily bring us the solution of problems which the lapse of time has created. If it did, the Church would be a paradise of lazy-bones. We get that solution as the result of arduous study and we should prosecute this study without fear, but always in subordination in the living Church. Whom we really do fear are other Hawkins and other Drakes, who may seize on our shores, or another Amerigo Vespucci, who may give them his name.

JAMES C. BYRNE.

St. Paul, Minnesota.

CAN MIXED MARRIAGES BE ENTIRELY DONE AWAY WITH?

I.

THE Right Reverend Bishop, it was generally understood, exercised a strict policy in the matter of dispensations for mixed marriages, but all the early years of my ministry having been passed in a country parish, where there was no disposition among the faithful to associate with non-Catholics, it was a matter for discussion on theological principles rather than one of any practical interest. Later, on my appointment to a city parish, it became evident that what had afforded hitherto a favorite topic for an after-dinner argument was now to be a real live issue. Even then, although prepared to coöperate scrupulously with the instructions of the bishop, whose policy on this question I had always supported in theory, I nevertheless felt convinced that inevitably every year I should find myself performing a number of marriage ceremonies in the rectory. My parish embraced a considerable portion of the residential section of the city and a number of the families were supposed to be in society, a circumstance which gave confirmation to my forecast of the situation. It never had really occurred to me that there could be such a thing as entirely doing away with the evil in any locality. I was altogether taken by surprise on facing the issue, on the

first occasions presented, to find the bishop quite sanguine of accomplishing something very near to this desirable result. I soon realized that such dispensations were to be of the very rarest occurrence, and that I was expected to play a strenuous part in dealing with the cases that would come under my consideration.

With the bishop only one remedy practically was contemplated. He considered that a Catholic was under the greatest obligation to work for the conversion of the non-Catholic who was proposed as his or her partner for life, that most Catholics did not realize this obligation, or, if they did, had only vague hopes of its fulfilment, and that it devolved upon pastors to bring home to all a sense of this obligation, and to be ready to give to the undertaking every assistance that lay within their power. The laity must be taught faith in the power of prayer to enlighten those who know not God; the individual young person must be taught patience and firmness, and must be ready to make sacrifices when necessary; and the non-Catholic party must be fully instructed in Catholic truth and practices.

Other devices for stemming the evil, now in general practice in large cities, were receiving very little attention in ours. Little or nothing was done to bring young people together by means of pastimes and amusements. Parish dances and parish dancing-halls were forbidden; garden parties, excursions, bazaars, received so little encouragement that they had almost ceased to be heard of; all this in a city where not more than one-eighth of the population was Catholic, and where, through conditions of employment, our Catholic young people were necessarily making many acquaintances among non-Catholics.

The bishop realized all this but claimed that the one great effectual means of preventing mixed marriages was in the hands of ecclesiastical authority in making them impossible, or, at least, very difficult of attainment. Through this opposition, and with the zealous coöperation of his priests, he hoped to make the faithful understand that the conversion of the non-Catholic party, and not permission to marry him or her in error and prejudice, must be the unwavering aim of every dutiful child of the Church.

One very wholesome result of this stand soon became evident in the view which Catholic families did actually take of

the situation. Parents, not too fervent themselves, began to realize that an application for a dispensation would mean endless delay and worry, and very likely disappointment. After all, mixed marriages must be a greater evil than they had ever really understood before. It was time to discourage so much association of their children with those outside the Church. They were more anxious to assemble Catholic young people in their homes and, should there be a member of the family whose marriage with a non-Catholic was actually in contemplation, all, both old and young, saw the advisability of some effort being made to effect his conversion. Then, as a consequence of this change of sentiment, every parish rectory had its list of catechumens under instruction. But it would be tedious to trace in detail the results of the stern policy adopted by the bishop on this very critical question; suffice it to state that within the space of seven or eight years the toleration of mixed marriages had almost come to an end throughout the diocese, while the number of converts on the occasion of marriage had grown in like proportion.

As far as I am informed, these results were universal. I can speak with accuracy however only of my own parish. Within its limits during the past nine years the number of marriages in which one of the contracting parties became a convert was one hundred and twenty-two. In that same time three dispensations were granted. In two of these cases it was impossible for the non-Catholic parties to find an opportunity for instruction; the third asked to have his admission to the Church deferred in consideration for his parents. During those nine years two, having been refused dispensations at home, established a domicile in another diocese, and four, on refusal, presented themselves before a Protestant minister. It is worthy of remark that in each of these four cases the non-Catholic party was willing to become a Catholic if requested, and was actually prevented from so doing by the Catholic party—a circumstance much more common than we should have at first imagined. During three years the record was as follows:

1911.

Total number of marriages	23
Marriages with one party a convert	14
Mixed marriage	1

1912.	
Total number of marriages	34
Marriages with one party a convert	23
Mixed marriages	0
1913.	
Total number of marriages	30
Marriages with one party a convert	15
Mixed marriages	0

These converts include representatives of all classes of society, laboring men, domestic servants, lawyers, physicians, prominent business men, sons and daughters of millionaires. The Methodist, Presbyterian, Baptist, Anglican, and Lutheran denominations, all contributed their share; there were among them Sunday school teachers, Orange Men, Free Masons, sons of Protestant clergymen; one was a son of the Grand Master of the Masons. Not uncommonly embracing the Faith entailed, at least for the time being, the severance of all family ties, the loss of a situation, and even the forfeiting of an inheritance.

The question which naturally arises at this stage is, "What kind of Catholics did they turn out to be?" After the closest observation I have no hesitation in answering that no other class of my congregation afforded so large a proportion of faithful, regular, and exemplary Catholics as those who came into the Church on the occasion of marriage. No one who watched the steadily increasing interest aroused in those new attendants at Mass and devotions, their perseverance assured beyond all hazard, could fail to note that the great force behind this remarkable result was the fervor and example of the Catholic wife or husband who had been instrumental in their conversion. Indeed no inconsiderable gain in events of this kind is the revival of Faith and religious practice in the Catholic party himself, or herself, who realizes the responsibility assumed in bringing another within the Fold. As a general rule, therefore, the perseverance of the convert will depend upon the person whom he marries. Of the one hundred and twenty-two mentioned above only four have become indifferent, and the delinquency of the four is clearly due to the neglect and indifference of their Catholic wives. I have never known a convert to cease the practice of his religious duties who had the good fortune, or rather I should say, the Grace,

to share his fate for life with a strict, staunch, devoted Catholic. However unpromising his dispositions may have appeared at the outset, however full of prejudices his training, however uncongenial to his tastes Catholic sentiments and associations and the routine of the Church's ceremonial, the unwavering example of a true Catholic wife, her unflinching attention to every religious practice, at church or in the home, the surrounding of his life with a real healthy Catholic atmosphere, sooner or later awakened in his heart an appreciation of the Church's teachings, a love for her devotional exercises, and a willingness to conform, even in the minutest detail, to all the observances suggested by her ritual and her unceasing exhortations. Not only that: every pastor has met with the fervent convert whose Catholic husband or wife is anything but exemplary in his or her religious duties. There is no picture more touching than the embarrassment of the neophyte who, for the first time in life, has begun to understand God's ways, and to whom the Sacraments and the Holy Sacrifice of the Mass are already such precious treasures, deploring the indifference, the callousness of her supposed Catholic husband. There was one young woman whose marriage was followed by the early death of her husband; left without any means, she has remained true to her religion, notwithstanding the bitter opposition of her parents and relatives.

THE ECCLESIASTICAL REVIEW has on more than one occasion recorded similar experiences in contributions from the able pen of the Rev. A. B. C. Dunne, of Eau Claire, Wisconsin. No doubt, from many parishes throughout the country the same story can be told. Already I have heard of more than one pastor to whom Father Dunne's articles came as an inspiration, and who, on making the experiment for themselves, announce results equally gratifying. If such experiences point to any general conclusion, it is the possibility of introducing many to the light and practice of the one True Faith through the very circumstances which it was thought could eventuate in nothing but the ever-dreaded mixed marriage. They even seem to suggest that marriage is, in the designs of Providence, one of the principal means of having the Truth accepted among many of those who for generations have been hostile to the Church, and by a still larger number who, through error or

indifference to all religious sentiment, would have passed their lives in utter forgetfulness of God and their own eternal interests. In this connexion we are reminded of a remark made by Paulist Fathers who have been engaged for years on non-Catholic Missions, to the effect that ninety-five per cent of their converts are either those intending to marry a Catholic, or who have already been married to a Catholic. Father Dunne, I think, has made a far-reaching observation in his contention, that conversions will be mostly of individuals, and not of masses.

II.

The course of instruction preparatory to marriage brings conviction to many, who without more ado ask to be received into the Church. But there is a number, considerably large, for whom this in itself is not sufficient. With the instruction it is necessary that *the non-Catholic understand that marriage is absolutely out of the question if he cannot conscientiously accept Catholic doctrine.* There are many devout Catholics to-day who owe their submission to the Church, after God's grace, to the presence of this condition. Because of its theological, as well as practical aspect, therefore, I shall ask the reader to bear patiently with me in a rather lengthy discussion of its bearings.

We all know Catholics, individuals and families, with whom a mixed marriage would not be contemplated under any consideration. Now, sometimes in these very homes the persistent suitor happens to be a non-Catholic. There is never any doubt in our minds what the outcome will be; sooner or later his conversion is assured, and that before the marriage takes place. A very typical example of this is the incident pictured by Father Sheehan in *My New Curate.* No more unlikely prospect for conversion could have been imagined than that of the gentleman who sought the hand of Britta Campion. Nevertheless no one following that story page by page had any fear for the results. The reader's assurance was based entirely on his conviction that Britta was too true a Catholic ever to marry one without the Faith. Possessed of a keen, penetrating intelligence, honestly willing to be convinced, receiving every assistance from a learned, zealous pastor, he appeared in the end

as far away from the Truth as at the commencement. The patience, the determined attitude of Britta, and the resourcefulness that comes of devotion to a purpose, at length enabled grace to find its way through the mazes of error that clouded this brilliant, but misguided soul. When we shall have succeeded in bringing our Catholic laity to take the same determined stand, conversions will follow just as surely, and the mixed marriage will be a thing of the past. Let us not forget, however, that our success will be limited without this manner of coöperation at the hands of the interested Catholic.

But in this we shall have our difficulties—very great ones—in inspiring our young people with the necessary courage; for we must in all reasonableness take account of the fact that for many young people this event means everything in life. They are not willing to accept the alternative of abandoning the prospect of a marriage which seems in any other way desirable, and which all their friends are recommending. "Suppose," they argue with themselves, "the non-Catholic could not or would not accept the Church's teaching—what has the future to offer me?" Should we not frequently be asking too great a sacrifice? Or can we always assure young people, so situated, that their firmness and patience and prayers will inevitably be rewarded with the conversion of the non-Catholic? An old pastor of my acquaintance was accustomed to give a vigorous as well as a very practical answer to this question. "Why can he not give up his own church and join yours? No Protestant believes that his own denomination alone has the true doctrine; no Protestant is so attached to what he calls his creed; and if he does not care more for you than he does for his own religion, you are better without him." But can we pastors give this guarantee from our own experience? Now let us be accurate. Did any of us ever in all our lives know one man who, having to face the alternative, broke off an engagement with the woman of his choice because his Faith in the *doctrines* of his own denomination were too deep-rooted to be abandoned? Other obstacles which arise, such as the opposition of parents, the hazarding of a business position, the loss of social prestige, though they cannot always be overcome without difficulty, or even heroism, can always be ignored without scruple.

But, suppose we are sure beyond a shadow of doubt that every non-Catholic will eventually enter the Church if the Catholic party make this a condition *sine qua non* of the engagement, there next arises the question, Are we always easy regarding the *sincerity* of his conversion? May we not fear for his motives?

I am quite prepared at this stage to hear advanced the one ever-recurring objection to this manner of dealing. It is expressed popularly in the phrase, "He became a Catholic just to get her"; or the young lady herself will declare, "I would not have him enter the Church just for my sake"; or a third will proffer the statement, "I knew others to become Catholics at the time of marriage and give it up afterward". Now, it might be well to remind our good Catholic people occasionally that no one is admitted to the Church unless a priest has first pronounced upon his dispositions, and assumes responsibility for the very serious step to be taken. Every conversion is a conversion to a life of grace. Admission to the Church is admission to the Sacraments, and any trifling in such matters on the part of God's ministers would be a line of conduct too shocking to contemplate.

It is quite true that we have known persons to enter the Church and at some later date cease to practise their religious duties. But if our experience has been at all extended, we have also known some to embrace Catholicity with no other incentive than the purest love of the Truth, who are no longer known to the Fold. My own personal experience is that the latter class supplies a larger proportion of perversions than the former. Moreover, we have seen Catholics from infancy, well instructed, known for their fervor at the time of First Communion and Confirmation, and even in early manhood, who long since have ceased to be known as faithful children of the Church. Of all three classes it may be said that grace was abused, or a protecting hand was wanting in the time of danger, or the foundations of Faith were not laid sufficiently deep to withstand the mighty blasts of after years.

Our objector continues, "He certainly would never have become a Catholic if he had not wished to marry a Catholic girl." Very true; nor is it at all likely that we ourselves should possess the inestimable gift of Faith if our parents had not

possessed it before us. But by the merciful dispensation of God they have led us to a knowledge of His Truth—to see the one True Light; now we would die for it at any time. And are our motives for believing to be distrusted because, when we were young and incapable of discerning, we learned our Catechism at the request of those whom we loved? Is a man's conviction, then, to be impugned because he began the examination of Catholic doctrine at the urging of one for whom he had the highest regard? He does not embrace the Faith *because his fiancee obliges him to do so. At her request he agrees to examine the claims of the Church.* He lays aside his prejudices; he is open to conviction, and, through the grace of God, the clear presentation of eternal truth enlightens his soul. His desire to make that girl his wife it was that turned him to study Catholic teaching. There was his opportunity; it was God's way of calling him; and we might add without severity, woe to the young woman who would stand in the way of his responding to it.

Theologically the question resolves into this: Is there more hope for the real conversion of a person who has some worldly motive to induce him to enter the Church than for one who is not actuated by any such motive? Is he more likely to discover what is in reality the true light who from lower motive is extremely desirous of doing so, than he who has no wish to escape from what is in reality darkness and error? Granted an equal intelligence and the same course of instruction to two non-Catholics, both genuinely honest in their intention, one however having everything to gain by becoming a Catholic, the other absolutely nothing, can I believe that the former enjoys more favorable dispositions for enlightenment from on high than the latter?

In ignorance of any authoritative decision on the subject, and with the fullest submission to any pronouncement that may be forthcoming, I venture to answer, "Yes", and for the following reasons.

1. Our Divine Lord throughout the Gospel commends a readiness to believe. To appreciate the significance of these words of our Lord the reader has only to recall Cardinal Newman's wonderful sermon entitled, "Dispositions for Faith".

2. A man's efforts to discover the truth will be in keeping with his desire to possess it. As Cardinal Newman says, when a man is really anxious to know God's teaching, he will be "on the lookout" for information, arguments, proofs; and his very exertions, with this end in view, will lead him face to face with the truth.

3. An ardent desire to be admitted to the Church, no matter from what motive it springs, will of itself be most effectual in dissipating the mists of prejudice.

4. Faith is the work not only of the *intellect* but also of the *will*. "Revelanti Deo intellectus et voluntatis obsequium praestare tenemur." [1] "Si quis dixerit assensum fidei Christianae non esse liberum, sed argumentis humanae rationis necessario produci, anathema sit." [2]

5. In ninety-nine cases out of a hundred the modern non-Catholic's objections to the Catholic Church were not arrived at by a process of reasoning, nor will they be removed by a logical argumentation alone.

6. God's ordinary means of propagating Christian truth and practice is through the Christian family, where certainly the study of religious doctrine is supported by our affection and esteem for our parents, and by the desire to believe and practise what they have believed and practised.

So much for the theological aspects of the case taken in general. Now, if the example be of a man who has asked to be instructed because the young lady positively refused to marry anyone not a Catholic, is not his willingness to be guided blindly by a devout member of the Church, in itself an act of submission to the Church's authority? Is not his decision to offer no opposition to the teaching of the Church, to do everything in his power to accept her teaching, and to obey her laws, a state of mind upon which heaven will look with favor? At the same time, when the young lady is ready to make such sacrifices for the cause of God, is she not likely to be rewarded by the man of her choice receiving the light to understand and accept God's will?

Up to this point we have been discussing the case where a *real conversion* is to be effected, where a person has fixed re-

[1] Vat. Con.

[2] Ibid.

ligious convictions, and where our task is to convince him that these must be abandoned because there is only one religion which comes from God. Such a person in our day is comparatively rare. But, if a prospective marriage can be a potent factor in the conversion of one who has distinct religious convictions, and who cannot appreciate the claims of the Catholic Church, it is easy to understand its legitimate power when the non-Catholic is deterred, not by any positive beliefs which claim his adherence, but by one or more of a variety of causes which are associated only indirectly, if at all, with the study of religion. We really make a mistake in speaking of these latter as converts at all. Many know as little of the doctrines of their own sect as they do of Catholic doctrine. They have no more difficulty in accepting the Church's teachings than has the neglected Catholic who is prevailed upon to prepare for First Communion and Confirmation at the age of twenty. The only difficulty is in having them give their attention to it, and nothing secures this attention so effectually as its being a *sine qua non* of their prospective marriage. Others do not wish to hear "conversion" proposed because of the time and trouble, perhaps delay, the instruction will entail. A dispensation would be so much more convenient for all concerned. Others, not only have never given any thought to the subject of religion, but have never even allowed the practice of religious duties to interfere with the comfort of their lives. Then there are those who do not wish to think of Catholicity because of unreasoned prejudices, or an unenlightened bigotry, or a loyalty to the Church of their parents and ancestors. Now any one of those may one day become a sincere, fervent Catholic; but it is quite clear that progress in that direction will be lamentably slow if there be no stimulus but the cold, naked, logical exposition of her teachings. It is the *will* that must be moved. There is not one of those apparently insuperable obstacles which will not tumble down and disappear before the longing for the hand of one who can be won only on condition that such obstacles be removed forever. It is not conversion at all, it is simply teaching Catechism; leading them for the first time in life to think seriously of God and another world; to understand something of sin and its punishment; having them commence to pray morning and evening and pay some atten-

tion to the observance of Sunday. There is no pardoning the Catholic young woman who, having it in her power to accomplish all this, neglects to do so, preferring rather to share her fate for life with a man who has as little regard for his eternal salvation as the pagan of darkest Africa.

It has been the aim of previous paragraphs to show that the wish to marry a Catholic may, with the grace of God, be the most common and most effectual means of bringing those outside the Church to understand and accept her doctrine. *It is not, however, the greatest work which such marriages accomplish in attaching converts to the Faith.* It is an easier task, from the point of view of human effort, to secure the submission of the non-Catholic, to instruct him, and admit him to the Church, than to keep him faithful to the practice of his religion until death. All the religious instruction which we ourselves received in youth has had much less to do with the faithfulness and fervor of our lives than the solicitude and guardianship of our parents for years afterward. Similarly with the adult convert: no thoroughness of instruction previous to his reception contributes so much to his faithfulness through life as the example and influence of the devout Catholic wife or husband. For want of such protection many a convert who entered the Church after a long and thoughtful examination of her claims—perhaps also at the cost of great sacrifices—later in life gradually fell away and sank into a hopeless indifference. We preach, in season and out of season, that the Faith cannot be preserved without the influence of the Christian family and home. We insist that no efficiency in our Catholic schools can ever take the place of the training in the home. What is so indispensably necessary to develop a religious spirit in the heart of a child cannot fail to be an all-important agency in developing the Faith of the adult neophyte. Or, again, in our anxiety for some Catholic young man who is acquiring habits of recklessness, or is no longer amenable to good influence, we unanimously declare that everything will depend on the person whom he marries. We thereby bear testimony to the important part which marriage will play in having him attend to his religious duties. Strange to say, no one ever seems to doubt the sincerity of his religious practices under such influences. If therefore marriage has been the sole

redemption of one who enjoyed every early advantage, is its protection not still more necessary for a convert? One of our pastors goes so far as to say, " I do not care to have anything to do with a convert if he is not already, or about to be, married to a Catholic ".

III.

When it is generally understood that dispensations will be rarely granted, is there not a danger that a Catholic intending to marry a non-Catholic will agree to the ceremony being performed by a Protestant minister or civil magistrate? On first sight we should be inclined to say, " Yes, most certainly ".

In every discussion on the advisability of strict regulations against mixed marriages this objection occurs to all. Fears of such consequences have counseled more than one bishop to proceed with caution, much as he would wish to attack the evil by offering every opposition in his power. Text-books on theology seem to hint that in the face of such a possibility a generous mitigation of the law is justifiable. In this, however, as in everything else, the discretion to be exercised in dealing with a given individual case may be something altogether different from the attitude of mind required in deciding what line of conduct to adopt when dealing with a permanent condition of things. The strictest administrator will at times realize the advisability of making an exception. The question here is not what is wisest under certain circumstances in a particular case, but how will the population of a diocese be affected by realizing that mixed marriages as a rule are not tolerated, and that dispensations for such will rarely, if ever, be granted.

No one doubts that a readiness to grant dispensations and the consequent increase in the number of mixed marriages in a community tend to lessen the horror and odium in which such unions are accustomed to be held. According as a people lose that horror for mixed marriages in general will they also lose their horror for mixed marriages performed outside the Church. Or to take a parallel condition: we know that in some countries or provinces Catholics have never been known to eat meat on Friday under any circumstances; while in others they have been accustomed to obtain dispensations for various rea-

sons according to the judgment of the pastor. Have we any doubt at all among which of those peoples we are more likely to meet with unwarranted violations of the law of abstinence, or at least a decided laxity in its observance?

This however is reasoning *a priori*. The question can be answered satisfactorily only by collecting statistics, by finding out in accurate figures from different dioceses or cities what have been the respective results of strict and lenient tendencies in the granting of dispensations for mixed marriages. Complete information in details of this nature is something which Catholic parishes and dioceses rarely possess. That we take our beliefs on the authority of an Infallible Guide may account for our dispositions and practices in these matters, but certainly inaccuracy of statistics is a very common feature in the methods of Church administration in use among us. Is it a fact that in those dioceses where dispensations have been granted readily, marriages outside the Church have been done away with, or even considerably reduced in number? Personally I have never known one such result, nor have I ever spoken to anyone who did. In dioceses where dispensations have been rarely granted has the number of marriages outside the Church increased? This discussion became so lively in our diocese that some of us made a practice of consulting the civil registers at the end of each year. What was our astonishment to find, time after time, that during the years in which the bishop had practically closed the door on dispensations the number of marriages outside the Church *showed a very marked decrease.*

IV.

In conclusion, allow me to add that in suggesting greater efforts to convert the non-Catholic on the occasion of marriage I am well aware that I am imposing endless tasks on the already over-burdened lives of our pastors and assistants. No doubt the failure to accomplish all that could have been desired is due chiefly to want of time and convenience to give the necessary instruction. Would it not be advisable in every city to commit all the work of instruction to one priest, who would be free to give all his attention to this task? This plan, besides insuring opportunities to deal with all, and besides the efficiency which leisure for one line of work will guarantee,

would also secure the very great advantage of economy of time and energy. One teacher would then be occupied regularly with a large class instead of a number of teachers being each employed with one or two pupils.

M. V. KELLY.

Houston, Texas.

THE CHURCH IN SOUTH AFRICA.

SOME writers claim that the earliest record having reference to South Africa is the large scarab, deciphered in Paris in 1908, which was engraved for King Necho, who reigned about 600 years B. C. It refers to a voyage ordered by the king around Africa. Herodotus tells us that an Egyptian fleet, manned by Phœnicians, sailed southward from the Red Sea and returned two years later through the Pillars of Hercules. Yet, prior to the advent of the Europeans, South Africa can hardly be said to have any history. Occasional discoveries, in river beds and alluvial formations, of stone implements and weapons prove that the country was inhabited from very early times and that its peoples never rose far above the condition of savages. Long before the Europeans arrived in South Africa, maritime supremacy in the Indian Ocean was gained by the Arabians, whose ports were scattered along an enormous extent of littoral. The great Apostle of the East Indies, St. Francis Xavier, embarked on his soul-saving mission in a sailing ship 7 April, 1541, and arrived in Goa 6 May, 1542. On the way his ship dropped anchor in one of the ports of what is still the Portuguese Colony of Mozambique. He could not have penetrated far inland, and there is no proof that the great Saint ever set foot in what is now the Union of South Africa.

The first Europeans to visit the southern extremity of the African continent were also Portuguese. After seventy years of failure to reach India by sea, the Portuguese were successful in 1486 in landing in various places along the South African littoral and erecting a cross on the African shores as a memorial of their achievement. On his return trip Bartholomew Dias sighted for the first time the Cape of Good Hope. Not till 1497 was an attempt made to derive commercial benefit from the information brought home ten years before. In that

year Vasco da Gamo doubled the Cape and discovered the Natal coast on Christmas Day. In 1503 the Portuguese landed in Table Bay. The murder of D'Almeida, Viceroy of India, a few years later by the natives at the foot of Table Mountain, struck such terror into the Portuguese that they seldom after this attempted a landing. After that, great navigators like Sir Francis Drake describe the Cape as "the most stately thing and fairest cape we saw in the whole circumference of the world"; the Dutch fleet was occasionally seen in its waters; the English flag had been hoisted on Signal Hill; but nothing of importance happened until 1648 when a Dutch vessel, the "Haarlem", was driven ashore and wrecked in Table Bay. The crew were saved and after a forced residence of several months on the slopes of Table Mountain were picked up by a home-bound vessel. On their return they gave such a glowing report of what they had seen that in 1651 three vessels were despatched, under Jan van Riebeek, for the purpose of effecting a permanent settlement. At that time freedom of religion was out of the question in Holland, and it is most unlikely that any of the early settlers in South Africa belonged to the Catholic faith. The hatred of all things Catholic must have been shared by van Riebeek and his followers. Eight years later quite a number of Huguenots from France joined the service of the Dutch East India Company. The infusion of French Huguenot blood in the Colony could not have disposed it to a better feeling toward the Catholic Church. The presumption is that the Dutch Calvinists and French Huguenots were most exclusive and not prepared to give to the persecuted Catholics in Holland a chance in the new Colony. The French Huguenots gave up their religious creed and joined the Dutch Reformed Church. Quite a percentage of Boer families in South Africa still bear French names, but I have never found one who spoke French.

The Boers remained in practically undisturbed possession of the African sub-continent until 1806, when war broke out between Holland and Great Britain and a British force defeated the Boers in the neighborhood of Cape Town. Since that time the Colony has remained in the hands of the British; possession of it was formally ratified in 1815. The Dutch in Natal gave in their final submission about three years after the

flag of the Dutch Republic of "Natalia" was hoisted on the shores of the Bay and in 1843 Natal was proclaimed a British Colony.

The discontent of the Boers, owing chiefly to the abolition of slavery and the financial loss it caused them, determined many to escape from British rule altogether. Thousands of them crossed the Orange River. Parties of these trekked further north beyond the Vaal River and from that time the Orange River and Transvaal republics or colonies make their appearance on the pages of South African history. The Boers, after taking from the natives large areas of land, hastened to set up an independent form of government; at one time "Zoutpansberg", the most northern district of the Union, which is part of the Prefecture Apostolic of Northern Transvaal, was a republic, but only for a short time. The outcome of the Anglo-Boer War (October 1899 to May 1902) was the annexation of the whole of South Africa to the British Empire. In 1910 a bill was passed granting self-government to the four colonies —Cape, Natal, Orange Free State, and Transvaal—which now constitute the Union of South Africa. The Boers under a Governor-General, appointed by the King of England, rule the country. English and Dutch are the official languages of the Union, and are to be treated on a footing of equality. Each one of the original provinces has still some of its own particular laws; in the Cape and Natal provinces the government may subsidize Catholic schools for the Kaffirs, whereas the former Boer republics of Orange Free State and Transvaal have not gone that far. Marriages between white and Kaffir, illegal in Transvaal, may be solemnized in some other province. In a few years, it is hoped, we shall have uniformity in legislation.

In 1818 South Africa received official recognition at the hands of Pope Pius VII, when Bishop Slater, O.S.B., Vicar Apostolic of Port Mauritius, was given jurisdiction over the few and scattered Catholics of the Cape Colony. In 1837 Pope Gregory XVI formed the Cape of Good Hope into a vicariate separate from Mauritius. The first Vicar Apostolic, Bishop Griffith, arrived in Cape Town in 1838. After a first visitation of his vast vicariate he estimated the number of Catholics at 500; and apparently a lax morality and a poor Catholic spirit prevailed among those few. God blessed the

efforts of the zealous Bishop and of his few but apostolic co-laborers. In 1847 the vicariate was divided into the Eastern and Western vicariates of the Cape of Good Hope. The two vicariates are in charge of the secular clergy. According to an article by Dr. Welch in the *Catholic Encyclopedia*, the Catholic population of both vicariates is given at over 21,000, mostly Europeans or with only a few hundred natives. The census of 1911 gives the Church of Rome 35,421 adherents, of whom 12,864 were of the Bantu, mixed, or other colored races—indeed a wonderful gain on the 500 at the time of Bishop Griffith's appointment.

A few years after the formation of the two vicariates in the Cape of Good Hope Colony, the eastern vicariate was divided, and Natal formed into a separate vicariate. In 1852 Bishop Allard, O.M.I., landed with five companions at Port Natal. The Catholic population at that time consisted of about 500 whites, living in the two principal towns of Durban and Pietermaritzburg. The work of evangelizing the natives had not been begun. It is worth mentioning that the good bishop and his priests had to wait seven years before they could receive their first convert into the Church. The result of their work did not dishearten them. The census of 1911 gives the Catholic Church a membership of 22,553, of whom 15,204 were of various colored races. This vicariate has one great peculiarity; it probably leads any vicariate or diocese in the world as to the number of Sisters in proportion to the Catholic population; it has over 700 Sisters, which fact, a few years ago, led Pope Pius X jokingly to pity the present Bishop, Dr. Delalle, O.M.I.

The vicariate of Natal has within its boundaries what I consider the most glorious part of the Church in South Africa, I mean the great institution of Mariannhill. Trappists from Bosnia came to South Africa at the invitation of Bishop Ricards. Father Francis Pfanner, the leader, landed with thirty-one companions at Port Elizabeth in July 1880. The place in which he settled was not suitable and in 1882 he transferred his community to Mariannhill, fifteen miles from Durban.

It is the best known Catholic institution in South Africa; most non-Catholics have heard of it; for the civilized or semi-

civilized native it is a little world of wonders. The Fathers in charge are still called Trappists, although the S. Congregation of Religious has since formed the former Abbey of Mariannhill with its dependencies into a Congregation of simple vows under the name of Congregation of Religious Missionaries of Mariannhill. The impossibility of adapting the strict Trappist rule to missionary life led to the step. The efforts of the Trappists are exclusively directed to the conversion of the colored races. The Congregation has a farm of some 12,000 acres on which there are four brick churches, one of which excels in beauty and grandeur many a cathedral in the United States. I have visited several of their mission centres, distant the one from the other about thirty miles. At each of these centres there is a church, priests' house, convent for Sisters, and schools; in some of the places all the buildings are of stone. From the centre station the priests attend several smaller missions in the neighborhood. The Trappists have about thirty of these mission centres. In addition to the schools, they take care in separate homes of the little orphans and of the plural wives who after conversion must leave their pagan husbands. Abbot Franz was for a number of years the soul of the institution. The greatest praise is due to his little army of lay-brothers, who built up the material mission, whilst the priests could concentrate all their efforts in converting the heathen. One of the Brothers is looked upon in South Africa as one of the best authorities on architecture and engineering. No religious congregation was ever more successful in arousing the generosity of Catholics in Europe and elsewhere. They have baptized over 25,000 since their arrival. May the good work continue!

In 1886 a new vicariate was erected and called Kimberley in Orange to distinguish it from a similarly named vicariate in Australia. At the time of its erection the new vicariate comprised Basutoland, Griqualand-West, Bechuanaland, and the Orange River Colony. The Catholics were few. In 1910 the vicariate had nineteen priests and sixteen churches. Great are the obstacles to evangelization in this vicariate, as the population is very sparse and scattered. The Orange River Province is credited in the last census with 5,576 Catholics in a total population of 528,174.

The Oblates of St. Francis de Sales have charge of the Vicariate Apostolic of Orange River and the Prefecture Apostolic of Great Namaqualand. The former was erected in 1887; the latter is in German Territory. In both of these missions the number of Catholics is very small—about 3,000. These are two of the hardest missions in the world.

The Transvaal Republic was part of the Vicariate of Natal until 1886. Bishop Jolivet, O.M.I., succeeded in building a few churches for the Catholics in the Republic. He received no encouragement from its rulers. It is said that when Uncle Paul Krüger was approached by a priest for a grant of land, the famous President of the Transvaal expressed his regret at finding him on the wrong side and offered to pray for his conversion. Transvaal was detached from the Vicariate of Natal in 1886 and erected into an independent prefecture. In 1904 it became a vicariate and Bishop Miller, O.M.I., was appointed its first Vicar Apostolic. The census of 1911 gives it a Catholic population of 27,485, of whom 6,430 belonged to the Bantu and other colored races. The enumerators in this case must have been over-zealous and over-generous; Bishop Miller thought there were about half that number. Should the above figure be correct, it is nevertheless small in a total population of 1,686,212.

A very interesting mission field is the Vicariate Apostolic of Basutoland, in charge of the Oblate Fathers. This mountainous country is administered by native chiefs under an acting British Resident Commissioner. The present chief is a Catholic. Whites need special permission to settle in the country; there are about 700 of them; the natives number over 300,000. Basutoland was erected into an independent prefecture in 1894 and a few years ago raised to the dignity of a vicariate. Great must have been the obstacles in the way of the early missionary; the country had no railroads nor decent roads of any kind. The early evangelists overcame all difficulties and up to now over 9,000 converts have been added to the Church.

The last independent jurisdiction erected in South Africa is the Prefecture Apostolic of Northern Transvaal, of which the writer happens to be the first Prefect Apostolic. I can sympathize with Bishop Griffith and others of the early mission superiors in South Africa. In December of 1910 the North-

ern Prefecture had been formed by dividing the Vicariate of Transvaal. When I arrived with my co-workers on 2 June, 1911, there were hardly 100 Catholics in this immense tract of territory. But here, as elsewhere, the grain of mustard seed will eventually develop into a tree. There are about 20,000 whites in a total population of about 500,000. The Kaffirs are growing steadily in numbers. Our chief efforts are directed toward the conversion of the Kaffirs, among whom there were no Catholics on our arrival. We have now five mission centres with schools for natives. The Dominican Sisters are taking care of the white children in one centrally located boarding school.

Besides the secular clergy in the two vicariates of the Cape Province and the regulars who have been mentioned in this article, there are the Jesuits at St. Alban's College in Grahamstown and the Servites, the latest arrivals, who are trying under the greatest difficulties to establish a mission in Zwaziland.

The Catholic Church represents in the Union of South Africa about one and one-half per cent of the total population of about 6,000,000; the proportion is about the same for the whites and the colored races. The census of 1911 gives the number of Catholics in the Union as 91,035—53,793 whites and 37,242 of all other races. Progress in South Africa is rather slow and there are many reasons to account for it.

As far as the white population is concerned, considerably more than half belong to the Dutch Reformed churches. Although they have had great splits and secessions, yet all looked upon the Catholic Church for what she was represented to be by their forefathers at the time they left Europe. A highly-paid State church clergy made, of course, no efforts to dispel these prejudices; Chiniqui's and other similar publications in their own language kept the spectre of Roman horrors continually before their eyes. The Dutch Reformed was the State church in the Boer Republic, but in the four colonies apparently all, except Catholics, were welcome. As a result there are six Protestant denominations greatly outnumbering the Catholics. They are the following: Dutch Reformed, Anglican, Congregationalists, Wesleyans, Presbyterians, and Lutherans. The whole white population is affiliated with one or other of these, with the exception of 133,456, to be subdivided

among Catholics, Jews, and Gentiles. In all, thirty-one so-called Christian denominations are represented in the Union of South Africa. Among them we have a few American importations, such as the Latter-Day Saints or Mormons, with a membership of four whites and a handful of Kaffirs.

The Boers have been great proselytizers; many a son of the Green Isle is now a good Boer in religion and language. Enlisting as a soldier in the English Army, he found the South African climate so attractive that he decided to settle in the country after the time of his enlistment expired. With a very limited Dutch vocabulary, he found his way to the heart of a Boer maiden, who as a partner in life would perfect his knowledge of Dutch and teach him the Dutch Reformed catechism. The first family that I was instrumental in bringing to the Church was one of that description; the instructions had to be given in Dutch. At a great gathering of Boers, where I could unexpectedly put in a little speech, great was their surprise that a Catholic priest could speak their language. They were under the impression that the land of their forefathers was exclusively Protestant. There are but a few Boers belonging to any other than one or other variety of the Dutch Church. None of them failed in youth to be received into the church, and no wonder! for it gave him, as one of their best writers remarks, a great many privileges. Amongst others, the buckskin pants were exchanged for the latest fashion; permission to smoke was given, as also the faculty to look around for a partner in life. Union among the Boers was preserved by their regular attendance at "Nachmaal" or the celebration of the Lord's Supper at a centrally located church.

English and Dutch are *in aequali* the official languages of the country. It is to be regretted that so far the Dutch-speaking priest is the exception.

There are in South Africa about 5,000,000 natives of the Bantu or other colored races. Of these only 0.79 per cent belong to the Catholic Church, and they have nearly all been brought into the Church in the last thirty years. The fewness of missionaries, the trouble of securing land on native reservations, the greater material advantages of our opponents, the nomadic disposition of the native, together with a loose code of morals, the bad feeling between white and black, are some

of the causes which made progress slow. In South Africa there are hardly any vocations for the clerical or the religious state; with few exceptions, all priests, Brothers, and Sisters are foreigners. An attempt has been made to train a native clergy. Some of the native languages are exceedingly hard to learn, and but few Europeans succeed in mastering them; the three clicks in the Zulu and the one in the Sesuto language are difficult to imitate. A native clergy would have in this regard a great advantage over the foreign missionary. The attempt, however, to form Zulus or Basutos to the Catholic priesthood is for the present not a pronounced success.

The Cathlic press is very poorly represented in South Africa. The only organ of Catholic opinion in English is the *Catholic Magazine for South Africa*, a monthly edited by the Rev. Dr. S. R. Welch of Cape Town. The Zulus are more fortunate; the zealous missionaries of Mariannhill edit for them a weekly. The time should be near when a combined effort of bishops and priests would provide for their scattered flocks at least one Catholic weekly in English. The prospects for the Church in South Africa seem to me very bright. The State church has disappeared; the official preachers are no longer paid by the government, and the poor Boer is in many places not able to support the preacher and his family. The Anglican Church is getting dangerously near to the Catholic Church. It is not an uncommon sight to see Anglican bishops and ministers parading our streets in purple or black cassock. The Roman collar is not the exclusive distinction of our priests; preachers, white and black, of all denominations have adopted it. The Boer is a firm believer in convent education for his daughters. Seven at least of General Botha's namesakes have received their education in a Sisters' school. St. Pius's Convent in Northern Transvaal is, notwithstanding its poor beginning, quite a success. The number of priests slowly but steadily increases.

Our Kaffirs are not Mohammedans, and the worst barrier to conversion does not exist. They have undoubtedly fallen very low, but the Koran does not mislead them. During a catechumenate of two years we succeed as a rule in cutting off the rough edges, and the Kaffir after Baptism makes a practical Catholic. The best informed leaders of public opinion see the need of preventing Mohammedanism from gaining a foothold

on the African sub-continent. They do not realize yet that the Catholic Church is the strongest and most efficient opponent to the diffusion of the Koran. The chief organ of the Dutch Reformed Church was quite alarmed when an American was put in charge of the Northern Prefecture; an article in its columns warned the Government against the intrusion of American Popery among its wards. With nearly equal facilities to all, there is no doubt but that, after peace is restored, the Church will gather a rich harvest in the Union of South Africa.

D. I. LANSLOTS, O.S.B.,
Prefect Apostolic of Northern Transvaal.

Analecta.

ACTA BENEDICTI PP. XV.

I.

Apostolic Exhortation of Pope Benedict XV to the Peoples now at War and to Their Rulers.

When We, though all unworthy, were called to succeed on the Apostolic Throne the meek Pius X, whose life of holiness and welldoing was cut short by grief at the fratricidal struggle that had just burst forth in Europe, We, too, on turning a fearful glance on the blood-stained battlefields, felt the anguish of a father, who sees his homestead devastated and in ruins before the fury of the hurricane. And thinking with unspeakable regret of our young sons, who were being mown down by death in thousands, We opened Our heart, enlarged by the charity of Christ, to all the crushing sorrow of the mothers, and of the wives made widows before their time, and to all the inconsolable laments of the little ones, too early bereft of a father's care. Sharing in the anxious fears of innumerable families, and fully conscious of the imperative duties imposed upon Us by the sublime mission of peace and of love, entrusted to Our care in days of so much sadness, We conceived at once the firm purpose of consecrating all Our energy and all Our power to the reconciling of the peoples at war: indeed, We made it a solemn promise to Our Divine Saviour, Who willed to make all men brothers at the cost of His Blood.

And Our first words, as the Chief Shepherd of souls, addressed to the Nations and their Rulers, were words of peace and of love. But Our advice, affectionate and insistent as that of a father and a friend, remained unheard. Our grief was aggravated, but Our purpose was unshaken; We turned, therefore, in all confidence to the Almighty, Who holds in His Hands the minds and hearts of subjects, as of Kings, begging of Him the cessation of the unprecedented scourge. We wished to associate all the faithful in Our fervent and humble prayer, and to make it the more efficacious, We arranged that it should be accompanied by works of Christian penance. But to-day, on the anniversary of the outbreak of the tremendous conflict, more intense is the desire of Our heart for the speedy conclusion of the war, still louder is Our fatherly cry for peace. May this cry, prevailing over the dreadful clash of arms, reach unto the peoples who are now at war, and unto their Rulers, inclining both to milder and more serene views.

In the holy name of God, in the name of our heavenly Father and Lord, by the Blessed Blood of Jesus, price of man's redemption, We conjure You, whom Divine Providence has placed over the Nations at war, to put an end at last to this horrible slaughter, which for a whole year has dishonored Europe. It is the blood of brothers that is being poured out on land and sea. The most beautiful regions of Europe, this garden of the world, are sown with corpses and with ruin: there, where but a short time ago flourished the industry of manufactures and the fruitful labor of the fields, now thunders fearfully the cannon, and in its destructive fury it spares neither village nor city, but spreads everywhere havoc and death. You bear before God and man the tremendous responsibility of peace and war; give ear to Our prayer, to the fatherly voice of the Vicar of the Eternal and Supreme Judge, to Whom you must render an account as well of your public undertakings, as of your own individual deeds.

The abounding wealth, with which God the Creator has enriched the lands that are subject to You, allow You to go on with the struggle; but at what cost? Let the thousands of young lives quenched every day on the fields of battle make answer: answer, the ruins of so many towns and villages, of so many monuments raised by the piety and genius of your

ancestors. And the bitter tears shed in the secrecy of home, or at the foot of altars where suppliants beseech—do not these also repeat that the price of the long-drawn-out struggle is great—too great?

Nor let it be said that the immense conflict cannot be settled without the violence of war. Lay aside your mutual purpose of destruction; remember that Nations do not die; humbled and oppressed, they chafe under the yoke imposed upon them, preparing a renewal of the combat, and passing down from generation to generation a mournful heritage of hatred and revenge.

Why not from this moment weigh with serene mind the rights and lawful aspirations of the peoples? Why not initiate with a good will an exchange of views, directly or indirectly, with the object of holding in due account, within the limits of possibility, those rights and aspirations, and thus succeed in putting an end to the monstrous struggle, as has been done under other similar circumstances? Blessed be he who will first raise the olive-branch, and hold out his right hand to the enemy with an offer of reasonable terms of peace. The equilibrium of the world, and the prosperity and assured tranquillity of Nations rest upon mutual benevolence and respect for the rights and the dignity of others, much more than upon hosts of armed men and the ring of formidable fortresses.

This is the cry of peace which breaks forth from Our heart with added vehemence on this mournful day; and We invite all, whosoever are the friends of peace the world over, to give Us a helping hand in order to hasten the termination of the war, which for a long year has changed Europe into one vast battlefield. May the merciful Jesus, through the intercession of His Sorrowful Mother, grant that at last, after so horrible a storm, the dawn of peace may break, placid and radiant, an image of His own Divine Countenance. May hymns of thanksgiving soon rise to the Most High, the Giver of all good things, for the accomplished reconciliation of the States; may the peoples, bound in bonds of brotherly love, return to the peaceful rivalry of studies, of arts, of industries, and, with the empire of right reëstablished, may they resolve from now henceforth to entrust the settlement of their differences, not to the sword's edge, but to reasons of equity and justice, pondered with due calm and deliberation. This will be their most splendid and glorious conquest!

In loving trust that the tree of peace may soon return to rejoice the world with such desirable fruits, We impart the Apostolic Benediction to all who make up the mystical flock confided to Us, and also for those, who do not yet belong to the Church of Rome, We pray the Lord to draw them close to Us in the bonds of perfect charity.

Given at Rome, from the Vatican, 28 July, 1915.

BENEDICTUS PP. XV.

II.

CONSTITUTIO APOSTOLICA DE SACRO TER PERAGENDO IN DIE SOLLEMNIS COMMEMORATIONIS OMNIUM FIDELIUM DEFUNCTORUM.

BENEDICTUS EPISCOPUS

Servus Servorum Dei.

Ad Perpetuam Rei Memoriam.

Incruentum Altaris sacrificium, utpote quod a sacrificio Crucis nihil naturâ ipsâ differat, non modo caelitibus afferre gloriam, et iis qui in miseriis huius vitae versantur ad remedium et salutem prodesse, sed etiam ad animas fidelium qui in Christo quieverint expiandas quamplurimum valere, perpetua et constans Ecclesiae sanctae doctrina fuit. Huius vestigia et argumenta doctrinae, quae quidem, saeculorum decursu, tum christianorum universitatem praeclarissimis affecit solaciis, tum optimum quemque in admirationem infinitae Christi caritatis rapuit, in pervetustis latinae et orientalis Ecclesiae Liturgiis, in scriptis Sanctorum Patrum, denique in pluribus antiquarum Synodorum decretis expressa licet et manifesta deprehendere. Id ipsum autem Oecumenica Tridentina Synodus sollemniore quadam definitione ad credendum proposuit, cum docuit " animas in Purgatorio detentas fidelium suffragiis, potissimum vero acceptabili Altaris sacrificio iuvari", eosque anathemate perculit, qui dicerent, sacrum non esse litandum " pro vivis et defunctis, pro peccatis, poenis, satisfactionibus et aliis necessitatibus". Neque vero rationem agendi huic docendi rationi dissimilem unquam secuta est pia Mater Ecclesia; nullo enim tempore destitit Christifideles vehementer hortari, ne paterentur, defunctorum animas iis carere utilitatibus, quae ab

eodem Missae sacrificio uberrime proffluerent. Qua tamen in re hoc laudi Christiano populo verti debet, nunquam eius pro defunctis studium industriamque defuisse: ac testis Ecclesiae historia est, cum fidei caritatisque virtutes altius insiderent animis, actuosiorem tunc operam et reges et populos, ubicumque patebat catholicum nomen, in eluendas Purgatorii animas contulisse.

Ea ipsa profecto effecit tam incensa maiorum pietas, ut, plura ante saecula, in Regno Aragoniae, consuetudine paulatim inducta, die Sollemnis Commemorationis omnium defunctorum sacerdotes saeculares sacrum bis peragerent, ter vero regulares; quod privilegium Decessor Noster immortalis memoriae Benedictus XIV non modo, iustis de causis, confirmavit, verum etiam, rogatu Ferdinandi VI Hispaniarum Regis Catholici, itemque Ioannis V Lusitaniae Regis, Litteris Apostolicis, die XXVI mensis Augusti a. MDCCXLVIII datis, ita produxit, ut cuilibet sacerdoti e regionibus utrique Principi subiectis facultatem faceret ter eâdem in Sollemni Commemoratione litandi.

Procedente autem tempore, permulti, tum sacrorum Antistites, tum ex omni ordine cives, iterum et saepius supplices preces Apostolicae Sedi adhibuerunt, ut eiusmodi privilegio ubique gentium liceret uti: eademque de re a proximis Decessoribus Nostris et a Nobismetipsis, in hisce Pontificatus Nostri primordiis, postulatum est haud semel. Nec vero dixeris, causas, quae ad propositum olim afferrentur, iam nunc defecisse: quin immo et exstant adhuc et ingravescunt in dies. Etenim Christifidelium, qui Missas in defunctorum solacium celebrandas vel quovis modo statuerint vel testamento legaverint, pia haec instituta et legata dolendum est partim deleta esse, partim ab iis neglegi qui minime omnium debeant. Huc accedit, ut ex iis ipsis, quorum explorata religio est, non pauci redituum imminutione cogantur, ad contrahendum Missarum numerum, supplices Apostolicam Sedem adire.

Nos igitur, denuo conscientiam eorum graviter onerantes, qui suo hac in re officio non satisfaciant, caritate in defunctorum animas, qua vel a pueris incensi sumus, vehementer impellimur, ut omissa cum ingenti earum detrimento suffragia, quantum in Nobis est, aliquo pacto suppleamus. Ea quidem miseratio hodie maiorem in modum Nos permovet, cum, luctuo-

sissimi belli facibus Europae fere omni admotis, cernimus ante Nostros paene oculos tantam hominum copiam, aetate florentium, immaturam in proelio mortem occumbere; quorum animabus expiandis etsi defutura non est propinquorum pietas, eam tamen necessitati parem quis dixerit? Quandoquidem vero communis omnium Pater divino consilio facti sumus, filios vita functos, Nobis carissimos et desideratissimos, volumus, paterna cum largitate, congesti e Christi Iesu meritis thesauri abunde participes efficere.

Itaque, invocato caelestis Sapientiae lumine auditisque aliquot Patribus S. R. E. Cardinalibus e Sacris Congregationibus de disciplina Sacramentorum et Sacrorum Rituum, haec quae sequuntur in perpetuum statuimus.

I. Liceat omnibus in Ecclesia universa Sacerdotibus, quo die agitur Sollemnis Commemoratio omnium fidelium defunctorum, ter sacrum facere; ea tamen lege, ut unam e tribus Missis cuicumque maluerint applicare et stipem percipere queant; teneantur vero, nulla stipe percepta, applicare alteram Missam in suffragium omnium fidelium defunctorum, tertiam ad mentem Summi Pontificis, quam satis superque declaravimus.

II. Quod Decessor Noster Clemens XIII Litteris die XIX mensis Maii a. MDCCLXI datis concessit, id est ut omnia altaria essent eo ipso Sollemnis Commemorationis die *privilegiata*, id, quatenus opus sit, auctoritate Nostra confirmamus.

III. Tres Missae, de quibus supra diximus, sic legantur, quemadmodum fel. rec. Decessor Noster Benedictus XIV pro Regnis Hispaniae et Lusitaniae praescripsit.

Qui unam tantummodo Missam celebrare velit, eam legat quae in *Missali* inscribitur legenda *in Commemoratione omnium fidelium defunctorum*; eandem adhibeat qui Missam cum cantu celebraturus sit, facta ei potestate anticipandae alterius et tertiae.

IV. Sicubi acciderit, ut Augustissimum Sacramentum sit expositum pro Oratione XL Horarum, Missae de Requie, cum vestibus sacerdotalibus coloris violacei necessario dicendae (Decr. Gen. S. R. C. 3177-3864 ad 4), ne celebrentur ad *Altare Expositionis*.

Quod reliquum est, pro certo habemus fore, ut omnes catholici orbis Sacerdotes, quamquam sibi licebit die Sollemnis Commemorationis omnium fidelium defunctorum semel tan-

tum litare, velint libenter studioseque insigni privilegio uti quod largiti sumus. Impense vero omnes Ecclesiae filios hortamur, ut, memores officii, quo erga fratres, Purgatorii igne cruciatos, non uno ex capite obligantur, frequentes eo die sacris, summa cum religione, intersint. Ita futurum certe est, ut, immensa refrigerationis unda ex tot salutaribus piaculis in Purgatorium defluente, frequentissimae quotannis defunctorum animae inter beatos triumphantis Ecclesiae caelites feliciter cooptentur.

Quae autem hisce Apostolicis Litteris constituimus, eadem valida et firma perpetuo fore edicimus, non obstante quavis lege, antehac lata a Decessoribus Nostris, de Missis non iterandis.

Datum Romae apud Sanctum Petrum die x mensis Augusti anno MCMXV, Pontificatus Nostri primo.

P. CARD. GASPARRI. *a Secretis Status.*

PH. CARD. GIUSTINI. *S. C. de Sacramentis Praefectus.*

Loco ✠ Plumbi.

VISA.

M. RIGGI, C. A., *Not.*

SACRA CONGREGATIO RITUUM.

I.

URBIS ET ORBIS: DECRETUM DE TRIBUS MISSIS IN DIE SOLLEMNIS COMMEMORATIONIS OMNIUM FIDELIUM DEFUNCTORUM CELEBRANDIS.

Sanctissimus Dominus noster Benedictus Papa XV per Constitutionem Apostolicam sub die 10 huius mensis datam, et privilegium trium Missarum in die sollemnis Commemorationis defunctorum celebrandarum a Decessore suo fel. rec. Benedicto XIV Hispaniae et Lusitaniae ditionibus elargitum, et ipsas tres Missas quas idem Pontifex cuilibet sacerdoti in iisdem regionibus praescripsit legendas, ad universam Ecclesiam benigne extendere dignatus est.

Ut autem omnibus innotescant praedictae Missae, sacra Rituum Congregatio, de ipsius Sanctissimi Domini Nostri mandato, ita in praesenti Decreto eas describit:

Prima Missa est, quae inscribitur in Missali Romano die Commemorationis omnium fidelium defunctorum.

Altera, quae in eodem Missali habetur in anniversario defunctorum cum sequentia *Dies irae* et Orationibus, ut infra:

ORATIO.

Deus, indulgentiarum Domine: da animabus famulorum famularumque tuarum refrigerii sedem, quietis beatitudinem, et luminis claritatem. Per Dominum.

SECRETA.

Propitiare, Domine, supplicationibus nostris pro animabus famulorum famularumque tuarum, pro quibus tibi offerimus sacrificium laudis: ut eas sanctorum tuorum consortio sociare digneris. Per Dominum.

POSTCOMMUNIO.

Praesta, quaesumus, Domine: ut animae famulorum famularumque tuarum, his purgatae sacrificiis, indulgentiam pariter et requiem capiant sempiternam. Per Dominum.

Tertia Missa quae legitur in Missis quotidianis cum sequentia *Dies irae* et Orationibus, ut infra:

ORATIO.

Deus, veniae largitor et humanae salutis amator, quaesumus clementian tuam: ut animas famulorum famularumque tuarum, quae ex hoc saeculo transierunt, beata Maria semper Virgine intercedente, cum omnibus sanctis tuis, ad perpetuae beatitudinis consortium pervenire concedas. Per Dominum.

SECRETA.

Deus, cuius misericordiae non est numerus, suscipe propitius preces humilitatis nostrae: et animabus omnium fidelium defunctorum, quibus tui nominis dedisti confessionem, per haec sacramenta salutis nostrae cunctorum remissionem tribue peccatorum. Per Dominum.

POSTCOMMUNIO.

Praesta, quaesumus, omnipotens et misericors Deus: ut animae famulorum famularumque tuarum, pro quibus hoc sacrificium laudis tuae obtulimus maiestati, per huius virtutem sacramenti, a peccatis omnibus expiatae, lucis perpetuae, te miserante, recipiant beatitudinem. Per Dominum.

Servatis de caetero Rubricis nec non peculiaribus Ritibus Ordinum propriis. Contrariis non obstantibus quibuscumque.

Die 11 augusti 1915.

A. CARD. VICO, *S. R. C. Pro-Praefectus.*

L. * S.

ALEXANDER VERDE, *Secretarius.*

II.

DUBIA.

Sacrae Rituum Congregationi sequentes quaestiones pro opportuna solutione proposita fuerunt; nimirum:

I. An Commemoratio de Anniversario electionis et consecrationis Episcopi in Missis lectis prohibeatur diebus infra octavas privilegiatas, ritus semiduplicis?

II. An dioecesana lege prohiberi possit domorum benedictio diebus Sabbatum sanctum proxime praecedentibus, imo toto tempore quadragesimali, ne talis benedictio a fidelibus ut paschalis aestimetur, et magna exinde confusio oriatur in populo?

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, propositis quaestionibus ita respondendum censuit:

Ad I. Negative.

Ad. II. In casu, affirmative iuxta decreta.

Atque ita rescripsit et declaravit. Die 2 iulii 1915.

A. CARD. VICO, *S. R. C. Pro-Praefectus.*

L. * S.

ALEXANDER VERDE, *Secretarius.*

III.

DECRETUM DE IMAGINIBUS BEATORUM PUBLICAE VENERATIONI EXPOSITIS.

Expostulatum est a sacra Rituum Congregatione: utrum imagines seu statuae alicuius Beati, formaliter beatificati, publicae fidelium venerationi in ecclesiis seu oratoriis publicis expositae, amoveri possint auctoritate respectivi Ordinarii?

Et sacra eadem Congregatio proposito dubio ita respondendum censuit: Si adfuit indultum apostolicum, vel tantum expositionis praedictarum imaginum seu statuarum, vel maius indultum celebrandi festum cum Officio et Missa de Beato (quo

in casu facultas continetur exponendi memoratas imagines, seu statuas), *negative*; secus *affirmative*.

Atque ita rescripsit et declaravit. Die 24 iulii 1915.

A. CARD. VICO, *S. R. C., Pro-Praefectus.*

L. * S.

ALEXANDER VERDE, *Secretarius.*

DECRETA DE CANTU HYMNI " TE DEUM " ET DE EXEQUIIS TEMPORE BELLI.

Haec quae sequuntur Decreta, denuo edere peropportunum visum est, cum, hodiernis rerum adiunctis, integre ipsa omnino vigeant.

SACRA POENITENTIARIA APOSTOLICA.

Ad Ordinarios Locorum in Italia.

Pro parte nonnullorum in Italia Praesulum postulatum est, utrum, occasione belli, quod in Africa geritur, locorum Ordinarii, ubi fuerint requisiti, permittere valeant solemnem cantum hymni ambrosiani, si illud Italis bene cedat, vel funebres caeremonias cum Missa celebrare, pro iis qui in bello ipso decesserint.

Sacra Poenitentiaria, sic annuente SS. D. N. Leone Pp. XIII, huic postulato respondet:

Permitti posse ut occasione, de qua quaeritur, a parochis aliisque ecclesiasticis viris canatur hymnus ambrosianus ita tamen ut post hymnum ambrosianum recitentur versiculi tantum communes et unica oratio pro gratiarum actione;—omisso quocumque alio versiculo et oratione;—itemque permitti posse ut sacrosanctum Missae sacrificium, aliaeque funebres caeremoniae celebrentur, quin habeantur in Ecclesia nec a viris laicis nec a viris ecclesiasticis et ab ipsis Ordinariis funereae orationes.

Cavendum omnino, ne haec omnia in politicos sensus detorqueantur.

Datum Romae, die 13 martii 1888.

RAPH. CARD. MONACO, *P. M.*

L. * S.

I. CAN. PALOMBI, *S. P. Secretarius.*

SACRA CONGREGATIO RITUUM.

De suffragiis pro defunctis in bello Tripolitano.

Quum saepe saepius, etc.

Mandat autem ac praecipit Sanctitas Sua, ut in eiusmodi funeribus—etsi fiant diebus a ritu permissis—nemo—cuiusque sit dignitatis—sermones aut funebres orationes—in quibusvis ecclesiis seu oratoriis — habere praesumat. — Die 3 februarii 1912.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius.*

S. CONGREGATIO CONSISTORIALIS.

STATUUM FOEDERATORUM AMERICAE SEPTENTRIONALIS DE AMOTIONE PAROCHORUM.

I. *Species facti.*—In Foederatis Americae Septentrionalis Statibus " antiquitus non erant paroeciae distinctae; sed Episcopus totius dioecesis curam gerebat per presbyteros suo libitu ex ecclesia cathedrali in varias civitatis et dioeceseos partes ad sacra obeunda missos et ad nutum revocabiles." [1]

Ut communis ecclesiasticae disciplinae ordo in illis dioecesibus paulatim induceretur, Patres concilii plenarii Baltimorensis II, anno 1866 celebrati, decreverunt " ut per omnes hasce provincias, praesertim maioribus in urbibus, ubi plures sunt ecclesiae, districtus quidam, paroeciae instar, descriptis accurate limitibus, unicuique ecclesiae assignetur; eiusque rectori iura parochialia vel quasi parochialia tribuantur." Addebant tamen: " Parochialis iuris, paroeciae et parochi nomina usurpando, nullatenus intendimus ecclesiae cuiuslibet rectori jus, ut aiunt, inamovibilitatis tribuere; aut potestatem illam tollere seu ullo modo imminuere, quam ex recepta in his provinciis disciplina habet Episcopus, quemvis sacerdotem munere privandi aut alio transferendi. Monemus autem et hortamur ne Episcopi hoc iure suo, nisi graves ob causas et habita meritorum ratione, uti velint." [2]

[1] Concil. Balt. III, tit. II, cap. V, n. 31.

[2] Concil. Balt. II, tit. III, cap. IV, nn. 124 et 125.

Viginti post annis, hoc est a. 1886, novum plenarium concilium Baltimorae celebrantes illius regionis Antistites censuerunt in incoepta reformationis disciplina paullo ulterius procedendum esse: ideoque *in tit. II, cap. V, n. 33* hanc legem tulerunt: " In singulis dioecesibus, auctoritate Episcopi, de consultorum suorum consilio seligantur certae missiones, quae magis aptae videntur ut paroeciarum instar haberi possint, atque a rectoribus missionariis permanenter institutis, seu inamovibilibus, sicut in Anglia, regantur."

Voluerunt autem ut rectores inamovibiles non excederent decimam rectorum partem: ut " haec proportio (*unus inter decem*) ne inconsulte excederetur intra viginti annos post concilium promulgatum," et ut per concursum iidem eligerentur.

Denique ne inamovibilitas in animarum perniciem cederet, certam quandam normam ac praesertim septem peculiares causas recensuerunt, in iure communi taxative non designatas, *ob quas rector inamovibilis deponi possit.*[3]

Haec itaque erat in Foederatorum Americae Statuum dioecesibus disciplinae parochialis ratio, quum anno 1908 ecclesiae illae a regimine missionis sub communis iuris censuram transierunt. Publicato autem anno 1910 decreto *Maxima cura* circa amotionem parochorum, quaesitum fuit " an decretum illud vigeret etiam pro dioecesibus Statuum Foederatorum Americae Septentrionalis." Cui dubio S. Congregatio Consistorialis die 13 martii 1911 respondit *affirmative*; sicut eodem sensu die 28 februarii iam responderat pro Angliae dioecesibus.

Porro in decreto *Maxima cura, can. 30,* haec statuebantur: " Superius constitutis regulis (*circa amotionis modum*) adamussim applicandis iis omnibus qui paroeciam quovis titulo ut proprii eius rectores obtinent—sive nuncupentur Vicarii perpetui, sive *desservants*, sive alio quolibet nomine—locus non est, quoties paroecia committatur curae alicuius sacerdotis qua oeconomi temporalis vel Vicarii ad tempus, sive ob infirmitatem parochi, sive ob vacationem beneficii, aut ob aliam similem causam."

Ex verbis autem illis, in hoc canone *incidenter* positis, nempe " constitutas regulas applicandas esse iis omnibus qui paroeciam quovis titulo ut proprii eius rectores obtinent, sive

[3] Hae causae prae oculis habitae sunt, locumque deinde obtinuerunt in notis articulis decreti *Maxima cura.*

nuncupentur Vicarii perpetui, sive *desservants*, sive alio quolibet nomine" consequi nonnulli censuerunt, eas applicandas quoque esse rectoribus illis paroeciarum seu missionum, qui inamovibilitatis privilegio in Foederatis Americae Statibus iuxta Concilii Baltimorensis III decreta donati non sunt, sed in veteri amovibilitatis statu servati erant.

II. *Resolutio data.*—Proposito itaque dubio: "Utrum in Foederatis Americae Statibus rectores paroeciarum seu missionum, qui inter inamovibiles iuxta Concilium Baltimorense III non recensentur, sed adhuc amovibiles nuncupantur, vi decreti *Maxima cura* et praesertim canonis XXX eiusdem decreti, solummodo amoveri seu transferri possint, servato ordine processus in memorato decreto statuti," in generali conventu diei 28 iunii 1915 Emi S. C. Patres, visis consultorum votis et quaestione rite discussa, respondendum censuerunt: *Negative; sed amoveri posse ad nutum Episcopi, firmo tamen monito Concilii Baltimorensis II, ne Episcopi hoc iure suo, nisi graves ob causas et habita ratione meritorum, uti velint.*

Quam resolutionem sequenti die SSmus Dominus Noster in audientia Emo S. C. Secretario concessa ratam habuit et confirmavit, et ut publici iuris fieret, mandavit.

III. *Nonnulla argumenta ad rem adducta.*—Consideratum in primis est, finem decreti *Maxima cura* non alium esse quam faciliorem reddere amotionem curatorum animarum. Etenim in antiquiori disciplina nonnisi praevio processu, et idcirco diuturno studio et labore et vix ex causa criminali deturbari poterat parochus a beneficio quod in titulum assecutus fuerat. Ast legislator in decreto *Maxima cura,* positis principiis, quod "salus animarum suprema lex est" et quod "parochi ministerium sit in Ecclesia constitutum non in commodum eius, cui committitur, sed in eorum salutem, pro quibus confertur," asseruit et sanxit, etiam citra omnem parochi culpam, quoties eius ministerium inutile vel noxium evaserit, amoveri eum posse a paroecia: causas ad id requisitas rite designavit, et promptum quemdam procedendi modum instituit ut, salva iustitia et aequitate, res expediretur.

Iamvero finis decreti apprime attingitur, si eius dispositiones applicentur iis qui paroecias in titulum possident, quorum amotio iuxta vetus ius difficilis evadebat: non attingitur autem, imo omnino subvertitur, si memoratae dispositiones applicentur iis,

qui natura sunt amovibiles *ad nutum* Ordinarii. Nam in hoc casu amotio, quae per se facilis et expeditissima esset, difficilior et complicatior fieret.

Itaque concludebatur processum iuxta decretum *Maxima cura* applicari non posse iis qui paroecias *ad nutum* administrant.

Insuper, iuxta canonem XXX, dispositiones decreti applicandae sunt iis qui paroecias ut *proprii* earum rectores obtinent. Sed qui paroecias *ad nutum Ordinarii* administrant, videntur *proprii* earum pastores dici non posse.

Verum quidem est, in memorato canone XXX inter eos qui proprii paroeciae pastores dici debent, recenseri etiam qui *desservants* in Galliis vocantur, qui usque ad nostra haec tempora ut amovibiles ad nutum vulgo habebantur. Sed obiectio facile diluitur, si consideretur quod in Galliis parochi non cantonales, qui subsidiarii seu ecclesiis *deservientes* vocabantur, per se et iuxta mentem Ecclesiae veri et proprii parochi esse debuissent: sed civilis auctoritas, *articulis organicis* Concordatui per nefas adiectis innixa, eos qua veros parochos admittere recusabat, nec stipendiis donare volebat, nisi qua amovibiles ad nutum considerarentur. Quod sane Apostolica Sedes ad maiora mala vitanda toleravit, ceu ex celebri causa, elapso saeculo circiter mediante, penes S. Congregationem Concilii acta comprobatur. Verum nostra aetate, Concordato cum Apostolica Sede a civili potestate violenter abrupto, *articuli organici* et anticanonicus status contra mentem Ecclesiae ab eis iniuste inductus cessavere. Ideoque parochi *desservants* ad suum nativum ius hoc ipso restituebantur; et illos tanquam veros parochos considerandos esse decretum *Maxima cura* aestimavit, adeo ut etiam quoad ipsorum amotionem dispositionibus eiusdem decreti obnoxii retinendi sint.

Sed rectores missionum seu paroeciarum, qui in Foederatis Americae Statibus inter *inamovibiles* recensiti non sunt, ex taxativa Concilii plenarii Baltimorensis II et III lege, ab Apostolica Sede confirmata, iuri antiquo adhuc subsunt, et habentur qua Ordinariorum vicarii ad eorum nutum amovibiles. Agitur itaque de conditione toto coelo diversa.

Denique in facto re perpensa, consideratum est in pluribus, amplissimis et non semper ad unguem ordinatis Americae dioecesibus, eam esse rerum conditionem, quae non raro im-

pedit quominus ipsa procedendi ratio in decreto *Maxima cura* statuta applicetur.

Quod si mutatio aliqua hac de re facienda fuisset, canonicae regulae, prudens regiminis ratio, constans Apostolicae Sedis procedendi modus, a quo nunquam deflectere solet, postulavissent, ut illius regionis Antistites antea interrogarentur. Ast hoc minime factum fuit. Ergo vi decreti *Maxima cura* et praesertim controversi canonis XXX, dicendum est nullam mutationem circa modum amotionis illorum parochorum qui inter inamovibiles recensiti non sunt, fuisse inductam.

✠ THOMAS, Archiep. Edessenus, *Adsessor.*

S. CONGREGATIO CONCILII.

I.

DUBIUM DE COMPETENTIA CIRCA FACULTATEM CONCEDENDI RELIGIOSIS PAROECIAS SAECULARES.

Proposito dubio: "utrum facultas concedendi Religiosis paroecias saeculares spectet ad S. C. Concilii, vel potius ad S. C. de Religiosis."

Emi Patres huius S. C. Consistorialis, re mature perpensa et praehabito Consultoris voto, in generalibus comitiis diei 28 iunii 1915 respondendum censuerunt: "spectare ad S. C. Concilii, firma tamen obligatione pro Ordinibus et Congregationibus religiosis obtinendi a S. C. de Religiosis necessariam facultatem vel dispensationem, si ipsorum constitutiones et regulae eis prohibeant paroecias retinere et regere."

In audientia autem infrascripto Cardinali Secretario concessa die 2 iulii 1915, SSmus D. N. resolutionem ratam habuit et confirmavit.

Romae, die 5 iulii 1915.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

L. * S.

✠ THOMAS BOGGIANI, Archiep. Edessen., *Adsessor.*

II.

IURIS FUNERANDI.

Dubium.—Archiepiscopus Vercellensis ad hanc S. Congregationem Concilii infrascriptum dubium pro opportuna solutione reverenter detulit, nimirum:

"An, dum ardet praesens bellum, capellanis castrensibus, qui in hospitalibus nunc pro militibus vulneratis aut aegrotantibus erectis inserviunt, *exclusive* competat ius funerandi quoad milites qui in praedictis hospitalibus decedant?".

Et sacra eadem Congregatio, re mature perpensa, die 7 iulii 1915 rescribendum censuit prout rescripsit: "*Affirmative*, dummodo exsequiae peragantur in sacello hospitalis, et cadaver sine pompa efferatur ad coemeterium."

Datum ex aedibus S. C. Concilii, die, mense et anno ut supra.
L. * S.

O. GIORGI, *Secretarius.*

S. CONGREGATIO DE PROPAGANDA FIDE.

I.

DECRETUM: SOCIETAS PRO MISSIONIBUS EXTERIS, APUD MARYKNOLL IN FOEDERATIS AMERICAE SEPTENTRIONALIS STATIBUS INSTITUTA, LAUDATUR, EIUSQUE CONSTITUTIONES AD DECENNIUM PROBANTUR.

Ut ad Fidem Catholicam per orbem iuxta divinum mandatum latius propagandam etiam solertissima Statuum Foederatorum Americae Septentrionalis Gens validius adniteretur, laudabili consilio in ea regione iam aliquot abhinc annis nova, ultro adprobantibus Episcopis, instituta est, in loco vulgo Maryknoll, Societas pro missionibus exteris eo fine, ut adolescentes in sortem Domini vocati ad sacras expeditiones penes ethnicas gentes suscipiendas apte efformarentur. Cum autem divinae Providentiae beneficio laetos eadem Societas progressus habuerit, laetioresque etiam in posterum, catholicis illius regionis pro viribus adiuvantibus, habitura videatur, ad eam certa disciplina certisque regulis firmandam, opportuna quaedam ab eius institutoribus exarata sunt statuta, quae, uti par erat, huic Sacrae Congregationi Fidei Propagandae examinanda et adprobanda proposita sunt. Quare Emi Patres huius Sacri Consilii, in generalibus comitiis die 17 maii 1915 habitis, schema istarum Constitutionum cum examini subiecissent, praedictam Societatem Americae pro missionibus exteris peculiari laude dignam declararunt, atque exhibitas eiusdem Constitutiones, nonnullis adiectis modificationibus, prout in

adnexo exemplari habetur, ad decennium experimenti causa adprobandas censuerunt. Hanc vero S. Congregationis sententiam ab infrascripto eiusdem Secretario, in audientia diei 14 insequentis iunii, Ssmo D. N. Benedicto Papae XV relatam, Sanctitas Sua adprobare dignata est, simul praecipiens ut praefata Societas sub immediata huius S. Congregationis de Propaganda Fide iurisdictione constitueretur, et super his omnibus praesens Decretum expediri iussit.

Datum Romae, ex Aedibus S. Congregationis de Prop. Fide, die 15 iulii anno 1915.

FR. H. M. CARD. GOTTI, *Praefectus.*

L. * S.

C. LAURENTI, *Secretarius.*

II.

CONFIRMATUR ELECTIO ABBATIS NOVAE NURSIAE IN AUSTRALIA.

Die 5 octobris elapsi anni 1914 piissime obiit in Domino R. P. D. Fulgentius Torres O. S. B., Abbas nullius Novae Nursiae, Vicariatus Apostolici Kimberliensis administrator, et episcopus titularis Dorylensis. Iuxta Ordinis Constitutiones Monaci dictae Abbatiae nullius ad electionem novi Abbatis, annuente hac S. Congregatione a christiano nomine propagando, devenerunt; et omnibus rite peractis, electus evasit R. P. D. Anselmus Catalán, Abbas Visitator Hispanicae Provinciae O. S. B. Cum autem huius viri peculiares dotes collata ipsi dignitate dignum ostendant, eumque R. P. D. Abbas Generalis Congregationis Cassinensis P. O. huic S. C. datis litteris amplis verbis commendaverit, de eiusdem electione in audientia diei 28 labentis iunii Ssmo D. N. Benedicto Prov. Div. Pp. XV ab infrascripto Secretario relatum est. Sanctitas itaque Sua, adiunctis omnibus in casu perpensis, supradictam electionem benigne confirmare dignata est, atque R. P. D. Anselmum Catalán Abbatem nullius Novae Nursiae renunciavit cum omnibus iuribus ac facultatibus ad dictae Abbatiae, atque populi intra eiusdem territorii limites existentis spirituale regimen necessariis et opportunis: praesensque super re Decretum edi iussit.

Datum Romae, ex aedibus S. Congr. de Propaganda fide, die 30 iunii, anno Domini 1915.

FR. H. M. CARD. GOTTI, *Praefectus.*

L. * S.

C. LAURENTI, *Secretarius.*

S. CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

FACULTAS ADSERVANDI SS. EUCHARISTIAM IN STATIVIS CASTRORUM VALETUDINARIIS AC IN BELLICIS NAVIBUS.

Sacra Congregatio de disciplina Sacramentorum, Illmi ac Rmi Ordinarii Castrensis in Italia precibus benigne annuens, vigore facultatum a Ssmo D. N. Benedicto Papa XV tributarum, eidem committit ut durante praesenti bello, pro suo arbitrio et conscientia veniam faciat qua, tum in stativis castrorum valetudinariis, tum in bellicis navibus ubi pro classiariis administer a sacris adest, Ss. Eucharistiae Sacramentum adservari possit, dummodo altare, in quo ciborium collocabitur, sit decenter instructum et supellectilibus sufficienter praeditum; ibidem sacrosanctum Missae sacrificium semel saltem in hebdomada celebretur, eiusdem ciborii clavis caute custodiatur; lampas ante Ss. Sacramentum collucescat; sacrae Species frequenter iuxta rubricas renoventur, aliisque servatis cautelis ipsi Ordinario Castrensi benevisis pro diversitate circumstantiarum et locorum, ad tutamen et decorem Ss. Eucharistiae. Contrariis quibuscumque minime obstantibus.

Datum Romae, ex aedibus eiusdem Sacrae Congregationis, die 22 iunii 1915.

PH. CARD. GIUSTINI, *Praefectus.*

L. * S.

✠ ALOISIUS CAPOTOSTI, Ep. Therm., *Secretarius.*

COMMISSIO PONTIFICIA DE RE BIBLICA.

DE PAROUSIA SEU DE SECUNDO ADVENTU DOMINI NOSTRI IESU CHRISTI IN EPISTOLIS SANCTI PAULI APOSTOLI.

Propositis sequentibus dubiis Pontificia Commissio de Re Biblica ita respondendum decrevit:

I. Utrum ad solvendas difficultates, quae in epistolis sancti Pauli aliorumque Apostolorum occurrunt, ubi de " Parousia ",

ut aiunt, seu de secundo adventu Domini nostri Iesu Christi sermo est, exegetae catholico permissum sit asserere, Apostolos, licet sub inspiratione Spiritus Sancti, nullum doceant errorem, proprios nihilominus humanos sensus exprimere, quibus error vel deceptio subesse possit?

Resp. Negative.

II. Utrum prae oculis habitis genuina muneris apostolici notione et indubia sancti Pauli fidelitate erga doctrinam Magistri; dogmate item catholico de inspiratione et inerrantia sacrarum Scripturarum, quo omne id quod hagiographus asserit, enuntiat, insinuat, retineri debet assertum, enuntiatum, insinuatum a Spiritu Sancto; perpensis quoque textibus epistolarum Apostoli, in se consideratis, modo loquendi ipsius Domini apprime consonis, affirmare oporteat, Apostolum Paulum in scriptis suis nihil omnino dixisse quod non perfecte concordet cum illa temporis Parousiae ignorantia, quam ipse Christus hominum esse proclamavit?

Resp. Affirmative.

III. Utrum attenta locutione graeca "ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι"; perpensa quoque expositione Patrum, imprimis sancti Ioannis Chrysostomi, tum in patrio idiomate tum in epistolis Paulinis versatissimi, liceat tanquam longius petitam et solido fundamento destitutam reiicere interpretationem in scholis catholicis traditionalem (ab ipsis quoque novatoribus saeculi XVI retentam), quae verba sancti Pauli in cap. IV, epist. I ad Thessalonicenses, VV. 15-17, explicat quin ullo modo involvat affirmationem Parousiae tam proximae ut Apostolus seipsum suosque lectores adnumeret fidelibus illis qui superstites ituri sunt obviam Christo?

Resp. Negative.

Die autem 18 iunii 1915, in audientia infrascripto Reverendissimo Consultori ab Actis benigne concessa, Sanctissimus Dominus Noster Benedictus PP. XV praedicta responsa rata habuit et publici iuris fieri mandavit.

Romae, die 18 iunii 1915.

LAURENTIUS JANSSENS, O.S.B.
Abb. tit. Montis Blandini,
Consultor ab Actis.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

1 June: The Right Rev. Robert Brindle, hitherto Bishop of Nottingham, made Titular Bishop of Tacape (Gabes).

16 June: The Right Rev. Charles Warren Currier, hitherto Bishop of Matanzas, Cuba, made Titular Bishop of Etalonia.

17 June: The Right Rev. Anton Schuler, S.J., Rector of the Church of the Sacred Heart, Denver, Colorado, made Bishop of the newly erected See of El Paso.

22 June: The Most Rev. John Bonzano, Titular Archbishop of Melito, and Apostolic Delegate to the United States of America, provisionally takes over the charge of the Apostolic Delegation in Mexico.

27 June: Mgr. Michael O'Riordan, Rector of the Irish College in Rome, made Consultor of the S. Congregation of Consistory.

5 July: The Right Rev. Thomas Cusack, Titular Bishop of Temiscira (Thermeh) and Auxiliary to the Archbishop of New York, made Bishop of Albany.

5 July: The Right Rev. Paul Rhode, Titular Bishop of Barca and Auxiliary to the Archbishop of Chicago, made Bishop of Green Bay, Wisconsin.

5 July: The Right Rev. Michael Gallagher, Vicar General of the Diocese of Grand Rapids, made Titular Bishop of Tipasa, and Coadjutor, with the right of succession, to the Bishop of Grand Rapids.

6 July: Mgr. Joseph Burke, Canon of the Diocese of Salford, made Domestic Prelate.

17 July: Mgr. Patrick Lynch, of the Diocese of Salford, made Domestic Prelate.

17 July: Mgr. James Kennedy, of the Diocese of Dunkeld, made Domestic Prelate.

18 July: Mgr. Edward Burke, of the Archdiocese of Toronto, president of the Catholic Church Extension Society in Canada, made Protonotary Apostolic *ad instar participantium.*

21 July: The Right Rev. Henry Joseph Richter, Bishop of Grand Rapids, made Assistant to the Pontifical Throne.

Privy Chamberlains Supernumerary.

18 May: Mgr. William Veitsch, of the Diocese of Harbor Grace.

18 June: Mgrs. Arthur Cocks and Henry Hinde, of the Diocese of Southwark.

1 July: Mgr. Bernard Palmer, of the Diocese of Plymouth.

Privy Chamberlains of the Sword and Cape.

7 May: Mr. James Ogilvy Fairlie, of the Diocese of Dunkeld.

26 June: Mr. Charles J. Vaughan, of the Diocese of Newport.

25 June: Mr. Valentino Alberdi, of the Diocese of Victoria, made Knight of the Order of St. Gregory (civil class).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

POPE BENEDICT XV: 1. Authorized English translation of the Sovereign Pontiff's peace exhortation to the people now at war and to their rulers, and to the friends of peace the world over, on the anniversary of the beginning of the conflict that has changed Europe into one vast battlefield; 2. Apostolic Constitution grants to all priests permission to offer three Masses on All Souls' Day. (See the brief commentary on this document below, p. 464.)

S. CONGREGATION OF RITES: 1. describes the three Masses that all priests are permitted, as above, to say on All Souls' Day; 2. decides that (a) the commemoration of the election and consecration of a bishop at low Mass is not forbidden on days within privileged octaves, of semi-double rite; (b) the blessing of houses may be forbidden by diocesan law on the days immediately preceding Holy Saturday, and indeed all during Lent, for fear the people may mistake such blessing for the Paschal blessing; 3. pictures and statues of anyone who has officially been declared "Blessed" may by the Ordinaries' authority be removed from churches in their dioceses, unless there is an apostolic indult for the public exposition of such pictures and statues, or unless the beatified's feast has its own Office and Mass.

S. PENITENTIARY APOSTOLIC, in view of the war, repeats a decree which it issued 13 May, 1888, permitting the singing of the Te Deum in thanksgiving for national victories, and the celebration of Mass and funeral services for the victims of the war, though His Holiness orders that at such funeral services there shall be no sermons or orations in any church, in order to guard against political purposes entering therein.

S. CONSISTORIAL CONGREGATION decides that Ordinaries in the United States have discretionary power, for the general good of their dioceses, to remove or transfer pastors of parishes other than irremovable rectors properly so called.

The decree recites the provisions made in the Second and Third Plenary Councils of Baltimore for the care of souls in the United States, and quotes the decree of the Third Plenary Council by which the rectors of parishes are distinguished into irremovable and removable. Next the decree recites the enactments of the *Maxima cura*, published in 1910, and the answer of the Consistorial Congregation, 13 March, 1911, in which the *Maxima cura* was declared to apply to the United States.

The decree then relates that in a general session of the Consistorial Congregation, 28 June, 1915, there was proposed the *dubium* as to whether in transferring or removing the rectors of parishes and missions who are not irremovable according to the definition of that term by the Third Baltimore Council, the provisions of the *Maxima cura* should be followed. The answer of the Congregation was negative: they may be removed *ad nutum episcopi*. Attention is, however, called to the admonition given by the Second Council of Baltimore that the bishop should not exercise this right except for grave reasons and should not overlook the merits (of the persons removed). In the *argumenta* which follow, reference is made to the principle "Salus animarum suprema lex est", and the purpose of the *Maxima cura* is said to be the establishment of a prompt and at the same time an equitable means of removing rectors of parishes and missions. Allusion is moreover made to the principle that, aside from the question of fault on his part, a rector may be removed when his ministration has become useless or harmful. The difference, then, is that, while in the case of an irremovable rector the provisions of the *Maxima cura* must be followed, in the case of a rector who is not irremovable a bishop is bound only by his own conscience, his care for the good of the whole diocese, the consideration whether, apart from merit or demerit, the ministration of the rector is beneficial or harmful. As was stated in answer to a query on this matter in the REVIEW for September, 1914, "The general welfare of the diocese demands this discretionary power on the part of the bishop". The matter is, of course, no longer open to discussion, as it was before the publication of the present decree. (See commentary on this new decree, pp. 399-403; also 460-462.)

S. CONGREGATION OF THE COUNCIL: 1. is declared to be the competent body in matters touching the faculty of committing secular parishes to the care of religious; 2. ordains that, during the present war, the chaplains of military hospitals have exclusively the *jus funerandi* for the soldiers who die in these hospitals, provided the funeral rite is conducted in the hospital chapel and the corpse is quietly borne to the cemetery.

S. CONGREGATION OF PROPAGANDA: 1. announces that the Society for Foreign Missions at Maryknoll, N. Y., has received the " decree of praise ", and that its constitutions are approved *ad decennium*; 2. confirms the election of the Abbot of New Norcia, in Australia, in the person of the Right Rev. Anselm Catalan, O.S.B.

S. CONGREGATION OF THE DISCIPLINE OF THE SACRAMENTS permits the reservation of the Blessed Sacrament in camp hospitals and man-of-war's-men, during the present war and under the usual requirements.

PONTIFICAL COMMISSION ON THE BIBLE settles three points of dispute concerning the Parousia or the second coming of our Lord, as spoken of in the New Testament. (This matter was the subject of a controversy in our pages last year, and the Commission's decision is discussed at length in the department of Recent Bible Study, pp. 471-481.)

ROMAN CURIA gives the official list of recent pontifical appointments.

THE EPISCOPAL SHIELD IN AMERICA.

To the Editor, THE ECCLESIASTICAL REVIEW.

The occasional articles on Ecclesiastical Heraldry from the able pen of Mr. Pierre de Chaignon la Rose have interested us immensely. They produce at once the conviction that the author has made a special study of this particular branch. So far as I know, he is really the only authority on this subject who has recently come into public notice.

The concluding sentence of his article on " The Arms of Benedict XV " which appeared in the September issue of the REVIEW, has undoubtedly given quite a jolt to some of our American Bishops. It has at least caused your humble servant to sit up and take notice. " Reverentiae causa," says the

distinguished writer, " one [a picture of our Lord, the B. Virgin, or Saint] would never appear on an episcopal shield, if the true nature of heraldry were more generally apprehended."

It is difficult for the average bishop guilty of this so-called heraldic heresy to discover wherein consists the irreverence. Is it perhaps in the genealogical inference? If so, then there must be something radically wrong in that first lesson we learned in the child's Catechism. What irreverence can there be in having the image of our Heavenly Father, His Blessed Mother, or one of His faithful servants depicted on our shield? Are we not His adopted sons and heirs to His celestial kingdom?

As Dr. O'Malley justly intimated in his communication on Ecclesiastical Heraldry, the vast majority of bishops with Celtic names have no more right to use the coat of arms belonging to that particular clan or family than they have to put the Hapsburg eagle on their stationery.

A coat of arms or a title of nobility doesn't count for much in this democratic age, except perhaps in the estimation of an American heiress. It is personal worth and virtue rather than distinction of birth that really ennobles the individual.

Salvo meliori judicio, the assumption of a coat of arms by bishops of plebian origin is altogether unwarranted and out of place in a republican country. The heraldic arms of our Celtic ancestors were very probably the pick and shovel, or perhaps the scaffold and noose, presupposing that they remained steadfast in the faith. We think therefore that American Bishops are fully justified, and by no means lacking in reverence, when they employ the episcopal shield as a background for their patron saint.

✠ E. M. DUNNE.

Peoria, Ill.

EPISCOPAL FACULTIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his excellent and most timely article on " Episcopal Faculties " in the September number of the REVIEW, Advocatus says (p. 278, paragraph 3) : " The question of communicating to the vicar general the ordinary or extraordinary faculties

must be settled according to the common law, but as for the faculty of subdelegating their faculties to other priests of the diocese, *the American Bishops have to recur to the S. Consistorial Congregation,*" etc.

Is not this statement destined to cause anxiety to bishops? As far as vicars general are concerned, the faculties in question are communicated to them directly by the Holy See, since they are included in the appellation of " Ordinary ". These faculties, we know, are directed or granted " ad locorum Ordinarios ", and not to bishops personally. Many bishops, however, communicate these faculties to their chancellors. They allow their chancellors, by virtue of these faculties, to grant matrimonial dispensations, etc. Must bishops discontinue this practice, or have recourse to the Sacred Consistorial Congregation for special powers in the matter? Is it not a general principle, admitted by all canonists, that one who receives delegated power from the Supreme Pontiff or from the Holy See may subdelegate " propter eminentiam personae delegantis ", unless forbidden to do so? Moreover, what becomes of the decree of the Holy Office, 14 December, 1898? " Proposito dubio: ' An possit Episcopus dioecesanus subdelegare, absque speciali concessione suis Vicariis Generalibus aut aliis ecclesiasticis viris modo generali, vel saltem pro casu particulari, facultates ab Apostolica Sede sibi ad tempus delegata ', responsum fuit: ' Affirmative, dummodo id in facultatibus *non prohibeatur,* neque subdelegandi jus pro aliquibus tantum coarctetur: in hoc enim casu servanda erat adamussim forma Rescripti.' " On 23 March, 1899, the Holy Office declared that this decree refers not merely to diocesan bishops, but likewise to vicars and prefects apostolic, or others enjoying quasi-episcopal jurisdiction.

Where, in either Formula I or T, is there mention of any *restriction* or *prohibition* placed upon ordinaries of communicating or subdelegating these faculties to their chancellors or others?

CANONISTA.

MAXIMA CURA AND RECTORS "AD NUTUM AMOVIBILES" IN THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In 1910, 20 August, the decree *Maxima cura* was issued by the Holy See ordaining the judicial process for the removal of parish priests whose ministry, for reasons assigned in the decree, is detrimental to the good of souls. It was something new in canonical legislation. Not that there was no removal of parish priests for grave reasons in economical administration, but that in the decree reasons for removal are specified and the manner of procedure is systematized. "Pluries declaratum fuit parochum œconomice, idest forma judiciali non servata et nullo interveniente delicto in jure taxative determinato, amoveri posse, gravi de causa, ab officio et a beneficio." [1]

The removal of delinquent clerics for criminal and disciplinary causes in the United States is ordained in *Cum magopere,* found in the Appendix of the Third Plenary Council of Baltimore.

Since the Church in the United States is no longer under the jurisdiction of the Propaganda, having been in 1908 "transferred from missionary government to the rule of the common law", the Holy See was asked whether the *Maxima cura* applied to pastors in the United States. On 13 March, 1911, the S. Consistorial Congregation answered this question in the affirmative, just as in February of the same year it had answered the same query for England. This seemed to restrain, if not to annul, a ruling of the Third Plenary Council of Baltimore (Tit. 2, cap. 5, num. 31) by which bishops in the United States can remove parish priests *ad nutum.* Furthermore, it seemed to confuse removable and irremovable rectorships, which latter according to the same Council are to be assigned by concursus and the number of which should be in the proportion of one to ten of the diocesan pastoral clergy. The greater number of the diocesan clergy thus remain "amovibiles ad nutum".

Hence arose the question whether the *Maxima cura* binds bishops in this country even when removing or transferring

[1] Cappello, *De Administrativa Amotione Parochorum,* p. 11.

rectors who are " amovibiles ad nutum ". The opinion that it did gained some foothold and in some instances halted the former discipline.

The new decision, however, of the Consistorial Congregation, accompanied by an explanation, dated 28 June, 1915, and approved by the Holy Father the next day, clearly distinguishes between removable and irremovable rectors in this country, and applies the *Maxima cura* to irremovable rectors only, while it confirms the right of bishops to remove " amovibiles rectores " at will, though it reminds them of the injunction of the Second Council of Baltimore, not to remove pastors except for grave reasons and to take merit into account.

In this new decree we have an additional proof how tenaciously Rome holds to traditional law. It confirms too the last number of *Cum magnopere* (Num. 45) : "Concilii Plenarii Baltimorensis 2i decreta num. 125 quoad naturam missionum, et num. 77, 108 quoad juridices effectus missionariorum remotionis ab officio, nullatenus innovata seu infirmata intelliguntur, salvis iis quae recentius de parochis rectoribus inamovibilibus constituta sunt." Practically, then, the law of the Council of Baltimore with regard to removable rectors in this country is unchanged. The difference between an irremovable and a removable rector is in the method of appointment and process of removal. The causes of disability in matters of the administration of a parish, enumerated in the *Maxima cura,* guide the Ordinary in the process, while grave reasons, with due allowance for merit, give him jurisdiction to remove or transfer a removable rector at will without formal process. His action should not be arbitrary and does not deprive the rector of appeal to the Holy See.

Procedure in criminal cases in the United States is still to be conducted according to the *Cum magnopere.* Its title gives its purpose: " En titulus: De modo servando in cognoscendis et definiendis causis criminalibus et disciplinaribus clericorum, in Foederatis Statibus Americae Septentrionalis." [2] There will likely be no change in this matter in the new code of canon law.

Is the jurisdiction of a pastor, whether removable of irremovable in this country, alike in anything else? It is practi-

[2] Appendix of Third Council of Baltimore, p. 287—note to title.

cally alike in the *Ne temere*; alike also in pastoral functions and rights within the limits of a parish. In a recent decision of the Rota [3] regarding dismemberment of canonical and missionary parishes, no distinction is made for either removable or irremovable rectors in the exercise of their parochial rights. The Third Council of Baltimore gives the right to irremovable rectors to vote for a terna of candidates for a vacant episcopal see, but does not mention removable rectors.[4] It is to be hoped that the irremovable rectorship legalized in the United States by the Council of Baltimore will be juridically equal in the new code of canon law with that established by canon law in other countries. Regular clergy in charge of parishes in this country are governed by the Constitution *Romanos Pontifices*.[5] The argument in the decision of the Consistorial Congregation here considered deals with the diocesan secular clergy and concludes: "Sed rectores missionum seu paroeciarum, qui in Foederatis Americae Statibus inter *inamovibiles* recensiti non sunt, ex taxativa Concilii Plenarii Baltimorensis 2i et 3i lege, ab Apostolica Sede confirmata, juri antiquo adhuc subsunt . . . consideratum est in pluribus . . . et non semper ad unguem ordinatis Americae dioecesibus, eam esse rerum conditionem, quae non raro impedit quominus ipsa procedendi ratio in decreto *Maxima cura* statuta applicetur." If any changes are to be made the Holy See will not fail, as is its custom, to consult with the bishops of the country.

JOSEPH SELINGER.

ANTI-CATHOLIC PREJUDICE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Graham's suggestive article on this subject in the September number should be discussed from various points of view until we reach some sort of working program. Newman says in *Calista* that statesmen of the Roman Empire did not really see a rival in Christianity till the middle of the third century. On the other hand, he admits, in another work, Gibbon's reason accounting for the difference between the Roman

[3] See ECCL. REVIEW for July, 1915, pp 83-86.

[4] Third Council of Baltimore, 15-1 and 16.

[5] Appendix as above, p. 212.

treatment of Jews and Christians in previous centuries. The Romans could not be expected to see any religious difference between Jews and Christians, and yet they tolerated, even favored, the Jews, while they persecuted Christians. Why? Gibbon says it was because the Jews were a nation, and all national religions were respected in pagan Rome, while the Christians were regarded as a new sect which dissolved the sacred ties of custom and education, and violated the religious traditions and institutions of their country. So is it in the United States. Whatever is native or national is respected or at least tolerated, however fantastic. Everything foreign, especially any claim of authority outside the limits of the country, is suspected or resented. Let us recognize that this attitude is natural. Catholicism is supernatural and supernational. No thoughtful man can be indifferent to a supernatural phenomenon. He must either accept it as supernatural and rejoice, or he must reject it as an imposture. If, in the latter case, it is found to wield considerable influence, his anger is easily aroused. If the influence has national effects, his anger turns to fury. This is not a force that can be disregarded. It has never been disregarded in Europe. Numerous concordats vouch for that. During the discussion of the separation of Church and State in France, a French writer remarked sorrowfully that the Catholics of his country might have to descend to the measure adopted in America, namely, that of incorporating each separate diocese for the purpose of legalizing church property. That statement greatly astonished me, for I then knew of no other way of holding church property. But Frenchmen had become accustomed to the thought of the whole Church in France as one corporation. It was both Catholic and national—too national, it may be, in subjection to anti-clerical governments; but the ideal was to make the Church as national in organization as is compatible with Catholicity. The opposite extreme, almost, is the state of the Church in the United States. We are like a string of beads. We have no way of acting as one body within the nation except through a rarely held national council, and the result is that the Holy See is forced to intervene in many matters which we should be able to regulate ourselves. Non-Catholics see this and resent it with anger.

SACERDOS.

THE GRANT OF THREE MASSES ON ALL SOULS' DAY.

Our Holy Father, Benedict XV, has granted to all priests permission to offer three Masses on All Souls' Day. Only one of these Masses can be applied by the celebrant as he pleases, and for this Mass only can a stipend be taken. One of the two other Masses must be offered for the faithful departed in general, and the third Mass for the intention of the Holy Father.

In each of the three Masses the *Dies irae* is to be said and only a single collect, etc. The first Mass is that given in the Missal for the day. The second is the anniversary Mass of the Missal, omitting in the prayers the few words referring to the anniversary only. In the third Mass the Epistle and Gospel are from the *Missa quotidiana.* The prayers are those *pro benefactoribus,* modified so as to be general, v. g. in the collect "ut animas famulorum famularumque tuarum". The changes in the prayers for the second and third Masses can be made by each one for himself, if necessary, but it is to be hoped that our liturgical publishers will get out in time a leaflet to be inserted in the Missal.

For the *Missa cantata* the first Mass is to be used and the two others anticipated, if need be.

The documents about these Masses are given among the Analecta of this number (pp. 437-442).

COMMUNION OF SISTERS IN THE PARISH CHURCH.

Qu. Is there any warrant for the practice of some of us older pastors who, in places where the Sisters of the school regularly receive Holy Communion in the parish church, first communicate these, near the centre of the altar rail, before beginning to distribute Communion to the faithful at the Epistle side?

Resp. There seems to be no warrant for the procedure in question, except a custom which is laudable, and to which no objection can possibly be made. There are decrees referring to the communion of cloistered nuns at the grille which imply that they should be communicated before others who may happen to be at the altar rail.

SECRET SOCIETIES OF COLORED PEOPLE.

Qu. Do secret societies of the colored people, such as Freemasons, Knights of Pythias, Odd Fellows, and their auxiliaries, fall under the papal condemnation of similar societies of white people?

Resp. As the colored race is under no disabilities in the Catholic Church, so it has no privileges or exemptions. Members of any secret society condemned *nominatim* by the Church, whether those members are black or white, fall under the ecclesiastical penalties imposed. With regard to other societies, which, though secret, are not condemned by name, if the colored branch, or the group of colored people forming that society "conspire against Church or State", or in other ways constitute an unlawful society, they are condemned just as certainly as societies of white people would be under similar circumstances.

THE MONDAY PRIVILEGE.

Qu. A contemporary church periodical contends that, by the Apostolic Constitution *Divino afflatu,* 1 November, 1911, the privilege of saying a private requiem Mass on Mondays "diebus duplicibus minoribus" has been withdrawn. It is true that the Constitution (Tit. X, n. 5) somewhat limits private requiem Masses, and establishes what is now the common law of the matter. Still, our diocesan faculties contain the privilege of saying Mass in black on Mondays, even if the Office is a "duplex minus", and canonists tell us that by a subsequent general law special privileges which are not inserted in the common law are not revoked, unless nominally mentioned.[1] If Rome wished to withdraw the Monday privilege, it would have mentioned it. By a decree of the S. Congregation of Rites, 8 February, 1913, ad IV,[2] it is provided that the private requiem Masses allowed by privilege twice or three times a week on double feasts are forbidden on common vigils, Ember days, etc. Even this presupposes that Rome will still grant such privileges if they are asked for by the bishops. Hence, as long as the diocesan faculty "singulis feriis secundis celebrandi Missam de Requie" is not expressly withdrawn, it still holds good. Are these views correct?

[1] See Wernz, I, 162, iv; Ferraris, art. Privilegia, III, 39.

[2] See ECCLES. REVIEW, April, 1913, Vol. XLVIII, pp. 439-40.

Resp. The reasoning seems to us to be sound, so far as the general principles of canon law relating to privileges are concerned. And thus, as long as the Monday privilege is granted by the bishops, a priest may avail himself of it. However, it should be noted that in the decree of 8 February, 1913, the reference to the privilege of saying a private requiem Mass twice a week does not bear the interpretation put upon it by our correspondent. "Ex indulgentia vero Sanctae Sedis habentur adhuc valida, donec expirent, rescripta quinquennalia . . . celebrandi bis in hebdomada," etc. In the first place, the words "donec expirent" do not imply that the privilege will be renewed if asked for by the bishops. In the second place, the privilege in question referred to private Requiems "in die obitus seu depositionis, tertio, septimo, trigesimo, et anniversario." Nevertheless, although the argument *a pari* does not hold, the general contention, as has been said, seems to be sound.

DEDICATION OR CONSECRATION?

Qu. Your answer in this year's August number concerning the Mass to be said at the simple dedication (rather blessing) of a new church is certainly at variance with other good authors as well as with the article in the REVIEW of June, 1903, p. 698. In your answer you give the rules for the consecration of a church correctly. The Mass at a simple blessing, commonly called dedication, is certainly a Missa Votiva solemnis of the Saint or mystery in whose honor the church has been built. I mention this because I was present at the very "dedication" of the church referred to in your present August number, and am surprised at the answer, which is so much at variance with the Roman Ritual and your own REVIEW (June, 1903), and the decision of the S. C. Rit., 23 Feb., 1884, n. 3805. Kindly take notice of the matter and explain.

Resp. It is simply a matter of terms. In the query which was answered in the August number, there is no mention of "simple" dedication, or blessing. The question was expressed in terms of dedication, and dedication, as our subscriber is aware, is a synonym for consecration. The use of the word dedication to signify the simple blessing of a church is local, and has no sanction in the official terminology.

"CATHOLIC" OR "ROMAN CATHOLIC"?

Qu. Some time ago, I believe, a decree was issued forbidding the addition of epithets to the name "Catholic Church". Does this decree forbid the use of the word "Roman". Some of our churches are incorporated as "Roman Catholic". What is the meaning of the decree, and under what penalties does it forbid the use of additional names?

Resp. If such a decree has been published in recent years it has escaped our notice. In the REVIEW for 1903 and 1904,[1] the question was fully discussed whether, in face of the Anglican objections, we should discontinue the use of the word "Roman," and call ourselves simply "Catholic". In the course of the discussion it was brought out that the official formula of the Vatican Council is "Sancta, Apostolica, Romana Ecclesia", that the objections of Anglicans are merely "controversial dust-throwing", but that on ordinary occasions the adjective "Roman", as well as "Holy" and "Apostolic", since they are merely descriptive, may be omitted. The adjective "Catholic" is, however, not only descriptive, but, as a logician might say, denotative. It serves to indicate or denote which Church one has in mind, and is usually, despite the contention of the Anglican, sufficient for that purpose. When, by way of exception, "Catholic" does not suffice, we add the descriptive and connotative adjective "Roman".

DEVOTION TO THE INFANT OF PRAGUE.

Qu. Would you kindly tell me what is the status of the devotion to the Infant of Prague? I should like to know in particular whether it is permitted to have a statue of the Infant in the sanctuary, vested and crowned. We recently established the "Holy Childhood" here, and a statue of the Infant was donated. Hence my questions.

Resp. On the subject of devotion to the Infant of Prague there are available two booklets published in English. The first is entitled *The Infant Jesus of Prague and Its Veneration,* "by the Rev. Hermann Koneberg, O.S.B., translated from the seventh revised edition of Joseph Mayer, C.SS.R." The name of the translator is not given; the place of publication is New

[1] Vols. XXVII, 241, 548; XXVIII, 75, 129.

York, and the date of the translator's preface is 1893. This book bears the Imprimatur of the late Archbishop Corrigan of New York, dated 15 February, 1894. The other booklet is entitled *The Miraculous Infant Jesus of Prague*: "History of the Origin of the Veneration paid to It: With the Approbation of the Holy Church: M. Gladbach (no date): Printed and edited by B. Kühlen, Publisher to the Holy See." There is no Imprimatur, nor does the name of the author or translator appear anywhere in the volume.

The first point that strikes the reader of these booklets is that nowhere in them is there mention of a formal approval of the devotion, nor of any approval, even informal, except by local ecclesiastical authority. The second remarkable fact is that, judging from these publications, no special indulgences have been attached to the devotion; nor are there any indulgences granted for the recitation of the prayers which the authors recommend. One is safe, therefore, we think, in defining the status of the devotion as tolerated by ecclesiastical authority, encouraged by those who have the best personal reasons for being grateful to the Divine Infant, and approved by some local ecclesiastical authorities.

The original miraculous statue of the Infant of Prague dates from the seventeenth century, apparently, and was first venerated in the Church of Our Lady of Victories, at Prague, dedicated under that title in 1624 in order to commemorate the success of the Catholics in the Battle of the White Mountain (1620). There the statue was piously preserved by the Carmelites who had charge of the church and who had every reason to remember the words of the pious donor: "Venerable Fathers, I bring you my dearest possession. Honor this image, and you will never want." In 1648 a special chapel of the Divine Infant was consecrated in the Carmelite Convent by the Cardinal-Prince Bishop of Prague, and in 1655 the statue was solemnly crowned. It was not until 1737 that a statue modeled in wax after the original image was set up elsewhere, namely in the Convent of the Carmelite nuns at Prague. In a few years thereafter, says Father Koneberg, "the images of the Infant Jesus of Prague were sent far and wide".

The introduction of the devotion into the United States is described by Fr. Koneberg's translator as follows: "The first

in this country to possess an Infant Jesus of Prague and to foster the devotion was the Provincial House of the Sisters of the Poor of St. Francis. The image was sent to these Sisters from the Motherhouse at Aix in 1887. Soon after, one of these little statues was sent to St. Francis Hospital in New York; and St. Joseph's Hospital for Incurables in the same city, also in charge of the Sisters of St. Francis, received another a little later. When the French Sisters of Providence came from Alsace to Kentucky at the request of the Right Rev. Bishop Maes, they brought with them one of the little figures for their house at Mount Martin."

The author of the anonymous booklet to which we referred above makes this argument in favor of the devotion to the Infant of Prague: "Is any loss sustained either by God or His Holy Mother if a broken heart pours forth its load of anguish before a representation of the Crucifixion or of the Immaculate Conception? Is any loss sustained by the rose if the lily and the pink are seen blooming at its side? As it would be unreasonable to overburden ourselves with every form of devotion, so we should be wanting in the spirit of the Church were we to limit the manifestation of it to one form alone. When the Catholic Church sanctions a devotion, no one has any right to condemn it. . . No one can be blamed for feeling no attraction to [the devotion to the Infant of Prague], but whoever feels this attraction must not resist it." And so, on the admission of the advocates of this devotion, one may not be blamed who does not feel attracted to it. But, may one be blamed who condemns it? Yes, if "the Catholic Church has sanctioned it." So far as we know, the Catholic Church has not sanctioned this devotion. Local authority, therefore, is free to sanction or to discourage, and the individual is free to approve or disapprove.

It should be borne in mind, however, that the principle inspiring this devotion, namely, the honor paid to the Divine Infant Jesus, is Catholic, sane, safe, and, in our days, timely. If the particular form of that principle, namely devotion to the Infant of Prague, is disapproved, it is because of some unseemliness in the practice of the devotion, because of abuse, actual or proximately potential, and not because he who condems fails to feel "attracted". We believe that, as the official

Church leaves the bishops free to sanction or disapprove, the bishops may leave the matter to the taste of the individual pastor. But, when the pastor is, like our correspondent, genuinely enthusiastic for devotion to the Holy Childhood, and, though perhaps not attracted by this particular devotion, is presented with an image of the Infant of Prague, there is a situation in which nothing can aid him except his own good sense, and the zeal that, truly enlightened, enables him to consider as paramount the spiritual interests of all his congregation. In any case, the statue, it seems to us, should be placed on or near a side altar, or even outside the sanctuary, if the matter can be so arranged.

THE PORTIUNCULA INDULGENCE.

Qu. There seems to be some confusion as to the time when the Portiuncula indulgence may be gained, since some diocesan authorities give it as from Vespers of 1 August to sunset of 2 August, and others from noon of the first to midnight of the second. I have seen it stated in certain diocesan organs that the decree extending the privilege from noon of the first to midnight of the second had not been promulgated, and therefore could not be acted upon.

Resp. In the REVIEW for October of last year this matter was discussed, and reference made to the various decrees. The decree of 26 January, 1911, substituting noon of 1 August for Vespers of the same day (first Vespers of 2 August), has been promulgated and may be acted upon. Perhaps our subscriber has reference to later decrees by which the Ordinary may appoint the Sunday after 2 August as the day for gaining the indulgence. These may not be acted upon unless the Ordinary appoints that day.

A MEXICAN "PROPHECY".

To the Editor, THE ECCLESIASTICAL REVIEW.

The *Extension Magazine* (July, 1915) had as its first editorial "Prophecies that are coming True", in the course of which we read:

> Facts are facts. Knowledge means to know. . . . All the above is apropos to our speaking of a strange document which recently we dragged out from our Mexican files. . . . It purports to be some revelations to a very holy young Mexican girl in the year 1860, which she communicated to the Church authorities, who, as usual, filed and said nothing more about them. The Church is very conservative about revelations. In 1904 these same prophecies were published

in a Mexican daily paper called *El Tiempo* and in a book published by the Very Rev. Canon Andrade, who, by the way, is still living. The prophecies concerned the present series of revolutions in Mexico, as well as the present war in Europe. All the predictions regarding Mexico, except one, have been fulfilled. . . . As to the part of the revelations that concerned Europe and her war, fulfilment seems to be going on, and the end is not yet. Now, we would have passed these "revelations" by, with the usual adjective tacked to them, very quickly, had it not been for the remarkable ending of them, which reads as follows: "These things will happen in the reign of Pope Benedict XV". Since they are actually happening in the reign of Pope Benedict XV, since they have actually been traditional from 1860 and were actually published in 1904, and since there could have been no knowledge of either the Mexican revolution, the European war, or the fact that there would ever be a Benedict XV, when they were made, we are forced to drop the usual adjective and try, at least, to find a better one. Facts are facts. Revolution is on. The war is on. Benedict is reigning. The things prophesied are happening. Ye wise men will have to figure it out for yourselves.

There is much more of the editorial, but the portions we have quoted will suffice for our present purpose, which is to request further light on the alleged "facts". What, first of all, is the character of the "strange document" which recently the editor dragged out of his Mexican files? Is it a manuscript? or a clipping from a periodical (and if so, from a daily newspaper or a Catholic weekly or monthly magazine—and in what language was it printed—and what was the date of the paper), or the portion of a letter from some Mexican correspondent written after the election of Benedict XV?

Where was *El Tiempo* published? Under what date of that paper were the "revelations" published in it—if, indeed, they be found in it anywhere upon careful investigation? The date given for a *daily* newspaper, as of the year 1904, seems pretty vague.

Was the book of the Canon Andrade also published in 1904? What was its title, and where might a copy be procured? "Facts are facts", it is true; but, also, vague assertions are vague assertions. May a merciful Providence save American Catholics from the flood of foolish, futile, fanciful "revelations" and "prophecies" that in moments of public turmoil are found deluging some Catholic lands. The *facts* of the astounding "revelations" made to an unnamed girl in the asserted year of 1860 and then hidden (I wonder how they were found in the ecclesiastical archives, and where they were found, and by whom, and when) for many years and then published in a *daily* in "1904", and then repeated in an unnamed "book" published at an unnamed date, etc., etc., are the things any careful reader would like to have plainly set before him. Will the writer of the editorial in *Extension* kindly oblige?

INQUIRER.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

The Biblical Commission and the Parousia.

I. Anent a Recent Controversy. Under the word "Thessalonians", the present writer had, in the *Catholic Encyclopedia,* essayed the following solution of a rather difficult problem in Pauline eschatology:

> Non-Catholics . . . generally admit that Paul predicted the second coming would be within his own lifetime. . . . Catholics insist that Paul cannot have said the Parousia would be during his lifetime. Had he said so, he would have erred; the inspired word of God would err; the error would be that of the Holy Spirit more than of Paul. True, the Douai Version seems to imply that the Parousia is at hand: "Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord" (I Thes. 4:16). The Vulgate is no clearer: "Nos, qui vivimus, qui residui sumus, etc." (4:15-17). The original text solves the difficulty: ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα. Here the Hellenistic syntax parallels the Attic. The sentence is conditional. The two participles present stand for two futures preceded by εἰ; the participles have the place of a protasis. The translation is: "We, if we be alive—if we be left (on earth)—shall be taken up, etc." A similar construction is used by Paul in I Cor. 11:29 (cf. Moulton, *Grammar of New Testament Greek,* Edinburg, 1906, I, 230). St. Paul is here no more definite about the time of the Parousia than he was in I Thes. 5:2, when he wrote, "that the day of the Lord shall so come, as a thief in the night". There is in St. Paul's eschatology the very same indefiniteness about the time of the Parousia that there is in the eschatological sayings of Jesus as related in the Synoptics (Matt. 24:5-45; Mark 13:7-37; Luke 21:20-36). "Of That Day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father" (Mark 13:32). In the deposit of faith given by the Father to the Son, to be given by the Son to the Church, the time of the Parousia was not contained. We readily admit that St. Paul did not know the time of the Parousia; we cannot admit that he knew it wrong and wrote it wrong as the inspired word of God and a part of the deposit of faith.

Father Lattey, in his exposition of the moot passage,[1] calls this essay "an ingenious attempt lately made to avoid the necessity of considering the Apostle unenlightened" about the time of the Parousia. We had made no such "ingenious attempt"; but had expressly admitted that "St. Paul did not know the time of the Parousia". The Apostle was just as *unenlightened* in this matter as are the Synoptists. "There is in St. Paul's eschatology the very same indefiniteness about the time of the Parousia that there is in the eschatological sayings of Jesus as related in the Synoptics". Our "ingenious attempt" had a very different purpose than "to avoid the necessity of considering the Apostle *unenlightened*". We gave what then seemed to us a new grammatical exposition of a difficult passage, in order to avoid attributing error to the inspired word of God; for we refused to admit that St. Paul, in writing of the time of the Parousia, "knew it wrong and wrote it wrong as the inspired word of God and a part of the deposit of faith".

This explanation of ἡμεῖς οἱ ζῶντες as the equivalent to a protasis, was not the new theory we had taken it to be. Bisping knew and summarily threw it over:

> To save the infallibility of the Apostle, we have no need with some to take refuge in the high-handed interpretation of construing ἡμεῖς οἱ ζῶντες, οἱ περιλειπ. as conditional—"we, if we be alive, if we be left over". Against this construction the article is decisive.[2]

Bisping wrote fifty years ago and did not know how Hellenistic differs syntactically from Attic Greek. From the viewpoint of Attic, he is right in saying, "Against this construction the article is decisive". But his viewpoint is wrong. St. Paul wrote Hellenistic and not Attic Greek. We have shown that, in the use of the κοινή, and according to the best grammatical authorities of Hellenistic, our interpretation is not *high-handed* but quite feasible.[3]

Bisping's reason is not Fr. Lattey's for throwing out our "conditional theory" of interpretation of ἡμεῖς οἱ ζῶντες.

[1] Cf. *Westminster Version*, "Thessalonians" (Longmans: New York, 1913), *in loc.*

[2] *Exegetisches Handbuch zum Neuen Testament* (Münster, 1865), vol. 7, part 1, p. 47.

[3] ECCL. REVIEW, May, 1914, pp. 619 ff.

He utterly misses the weak point of our grammatical interpretation—the construing of an articular participle as predicative to a pronominal subject—and flies in the face of the commonest Greek usage by writing:

> If the subject of the participle were indefinite and in the third person, it might indeed be taken conditionally: "they who live will be caught up" might be taken to mean "if any live, they will be caught up". But this rendering is impossible where the subject is definite; ἡμεῖς οἱ ζῶντες can only mean "we the living". Dr. Moulton's remarks and instances do not cover, and doubtless are not meant to cover, this case.[4]

Hinc illae lacrimae! A defence of our grammatical construction was undertaken in this department of the REVIEW.[5] An unfortunate controversy ensued and ran through several issues.[6] As a consoling sequel comes the latest decision of the Biblical Commission. A very important beacon-light is set to prevent Catholic exegetes from foundering upon the shoals of free-lance interpretation of Sacred Scripture. Another stake is driven in upon the vast Llanos Estacados of Biblical criticism, so as to point the way of Catholic truth in authentic interpretation.

II. The First Doubt Proposed. On the 18 June, 1915, the Holy Father Pope Benedict XV ratified the answers given by the Biblical Commission to three *dubia*.[7] The first doubt proposed is:

> I. To solve the difficulties, that occur in the Epistles of St. Paul and the other Apostles when there is question of the Parousia, as it is called, that is, of the Second Coming of our Lord Jesus Christ, is it allowed to the Catholic exegete to say that, although the Apostles herein teach no error under the inspiration of the Holy Spirit, still they give expression to their own human ideas wherein may lurk error and deception?
>
> Reply: No.*

[4] Cf. "Thessalonians," p. 18.

[5] Cf. Dec., 1913, pp. 730 ff.

[6] Cf. ECCL. REVIEW, Dec., 1913; March, May, July, Aug., 1914.

[7] Cf. *Acta Apostolicae Sedis*, 20 July, 1915, p. 357. The text of the decision is given in the Analecta department of this number (p. 365).

* "I. Utrum ad solvendas difficultates, quae in epistolis Sancti Pauli aliorumque Apostolorum occurrunt, ubi de 'Parousia', ut aiunt, seu de secundo ad-

The answer given to this *dubium* implies first that *there are* difficulties in the teaching of St. Paul and other Apostles in regard to the Parousia; secondly, that no Catholic exegete allows error in the inspired apostolic teaching. However, the most important item in the answer and the very marrow of the decision is that Catholic exegetes are prohibited from teaching that the Apostolic Epistles contain mere human ideas about the Parousia, mere conjectures of the writers that are not guaranteed by the infallible authority of the Author of Holy Writ.

1. *Real Difficulties to solve.* It goes without the saying that the eschatological teachings of the Epistles of St. Paul and the other Apostles present real difficulties to the Catholic exegete. Not only do the Apostles say that the Parousia is near, but they at times seem to opine that they will themselves see the end. We shall limit our investigation to St. Paul's sayings.

In his various letters, the Apostle often makes mention of the Parousia and gives data a plenty whereby to estimate his eschatology—that is, his teaching about the end of the world. Outside the Church, these Apostolic writings are now quite generally interpreted as indications of a gradual evolution in Pauline eschatology. Such an evolution some Catholic scholars admit. For instance, P. Lemonnyer [8] says that, at the outset of his ministry, Paul gives evidence of a hope that he and his correspondents may see the Parousia; [9] whereas, after the time of the Second Epistle to the Corinthians,[10] "this hope wavers —at least so far as it includes Paul personally". Most Catholic scholars admit no such evolution of Pauline eschatology, and insist that St. Paul's revelation and inspired teaching in regard to the end of the world is not self-contradictory nor contradictory of the revelation given us either by Christ or by His Apostles in other parts of Holy Writ. We subjoin the

ventu Domini nostri Jesu Christi sermo est, exegetae catholicae permissum sit asserere Apostolos, licet sub inspiratione Spiritus Sancti nullum doceant errorem, proprios nihilominus humanos sensus exprimere quibus error vel deceptio subesse possit?

"Resp. Negative."

[8] *Dictionnaire Apologétique de la Foi Catholique* (Paris: Beauchesne, 1911), vol. i, col. 1917, s. v. Fin du Monde.

[9] I Thes. 4:15-17; I Cor. 15:51-53.

[10] II Cor. 5:1-10.

chief eschatological texts of St. Paul in their chronological order.

(a) I Thes. 4: 13—5: 5, especially 4: 16: "Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord." This teaching, together with that given below in I Cor. 15: 51-53, is the real rock on which some Catholics have foundered in their reckless interpretation.

(b) II Thes. 1: 4—2: 12: wherein the Thessalonians are urged not to take leave of their senses nor "to be disturbed by any revelation, or by any message, or by any letter, as from us, to the effect that the Day of the Lord is come". The first letter had been misunderstood by them as it is by many to-day. The Parousia was thought to be right at hand. People gave up work and sat idly by to await the end. Paul assured them. The Day of the Lord would not come until after the great apostacy, and the appearance of the Man of Sin, and other signs.

(c) I Cor. 15: 12-16: the consoling proof of the future resurrection of the body. "For, if the dead do not rise, then even Christ himself is not risen; and if Christ be not risen, then is your faith folly—your sins are on you still."

(d) I Cor. 15: 51-53: "Lo, I tell you a secret truth. We shall not all sleep; but we shall all be transformed, in a moment, in the twinkling of an eye, at the last trumpet-call. For the trumpet will sound and the dead will rise immortal and we also shall be transformed. For this perishable body must put on an imperishable form; and this dying body must put on a deathless form." [11]

(e) II Cor. 5: 1-10: another proof of our resurrection. "Even while in our present body we sigh, longing to put over it our heavenly dwelling, sure that, when we have put it on, we shall never be found naked"—i. e. discarnate, without a body. The bodiless state of the soul was expressed by the Greeks as its state of nakedness. St. Paul teaches that we who now have corruptible bodies, "who are in this tent, sigh under our burden, for that we are unwilling to put it off; yet we wish to put our heavenly body over it".

[11] We follow the Greek reading supported by the best MSS. The Vulgate "Omnes quidem resurgemus, sed non omnes immutabimur" is not found in any Greek MSS. save Codex Bezae.

(f) Rom. 8: 17-23: the yearning for the resurrection of the body. "Even we, though we have already received the first fruit of the spirit—even we sigh to ourselves, as we yearningly await our adoptive sonship, the redemption of the body." The resurrection of the body is the last perfection of redemption of us by Christ from the slavery of sin.

(g) Phil. 3: 21: "Who will transform the body of our lowliness, that it may be conformed to his body of glory, by the same power that enables him to subject all things to himself" —i. e. who will by His divine power glorify our bodies by a nature (μορφή) like to the nature of His own glorified body.

(h) II Tim. 4: 1-8: a warning to Timothy "in the sight of God and of Christ Jesus, who will one day judge the living and the dead. . . . I have run the great race; I have finished the course; I have kept the faith. And now the crown of justice awaits me, which the Lord, the just Judge, will give me on That Day, and not only to me but to all who have loved his coming".

2. *No Error in this Inspired Teaching.* These are the main texts that contain the teaching of St. Paul about the end of the world. On one point of this teaching Protestants are almost unanimous—to wit, that St. Paul's expectation of the Parousia, or Second Coming of Christ, within his own generation, was a conviction, strongest at the outset of his ministry; and that the Christians of the first century [12] as well as our Lord Himself [13] shared in this conviction of the nearness of the end. Catholics do not admit such erroneous expectation in Christ. But what is the stand taken by Catholic exegetes in regard to the Apostolic teaching concerning the Parousia?

First, they cannot admit any error in this teaching so far as it is either merely inspired or both revealed and inspired. For whatsoever is inspired in Holy Writ, be it revealed to the sacred writer or not, has the guarantee of the Author of the Scriptures and is necessarily infallible. Some of the texts in question undoubtedly teach that the Parousia is near. But how near? That is not said. Nearer, certainly, than it was before the First Coming of the Christ. The present time is

[12] Cf. I Pet. 4: 7; Jas. 5: 8; I Jo. 2: 18.
[13] Mk. 9: 1.

the last age of the human race. "It is the last hour," as John wrote.[14] There is no other age to come. Next will be the end of the world. *Deinde finis!*[15] The present Kingdom of Christ will then give place to the eschatological; and this will be "in the last age", as St. Peter says[16]—"in the last days", as St. James writes.[17] Neither in Apostolic times nor in other, can any estimate be made of this nearness, of the length of the age, of the duration of the *day* or the *hour* before the end. For "one day with the Lord is as a thousand years, and a thousand years as one day".[18]

Secondly, older Catholic exegetes are at one in denying that St. Paul wrote he would live till the Parousia. Some recent Catholic Scripture scholars have had recourse to a subterfuge. They hold that St. Paul erred in regard to the time of the Parousia, but they set his supposititious error outside the influence of inspiration. This brings us to the most important item of the first *dubium* and of the entire decision of the Biblical Commission in this matter.

3. *No Uninspired Conjecture in this Teaching.* Bisping seems to have been one of the first Catholics to have had recourse to this subterfuge of setting the eschatological teaching of the Apostle beyond the range of inspiration. He thinks that St. Paul "reckoned himself among those that would likely live until the arrival of the Parousia of the Christ, but gave it out *merely as a conjecture,* a faint hope, that he himself would see the Second Coming."[19]

Bisping thinks, we have here nothing more than a reflex of the views of the time! He is wrong. In the writings of St. Paul, as in those of the other Apostles, we have a reflex of the *teachings* of Jesus Christ and not of the *conjectures* of men; *inspired truths* and not *faint hopes* recorded. The teachings of Jesus Christ and the inspired word of God are singularly indefinite about the time of the end of the world. The Master explicitly refused to inform his followers in this matter; and, of set purpose, left them in complete ignorance as to "That

[14] I Jo. 2:18.
[15] I Cor. 15:24.
[16] I Pet. 1:5.
[17] Jas. 5:3.
[18] I Pet. 3:8.
[19] *Exegetisches Handbuch zum Neuen Testament* (Münster, 1865), vii, 1, p. 47.

Day or hour ".[20] A much better solution is given by Bisping in his interpretation of I Cor. 15 : 51 ;[21] St. Paul, in these eschatological passages, speaks in the first person but means the whole living Church at the time of the Parousia.

Belser, Professor of Theology of the Catholic Faculty of the University of Tübingen, though generally staunch and stalwart in defence of traditional interpretation, has weakened in regard to the Apostolic predictions of the Parousia. He writes: " One may here recognize an error; but it was a chronological and not a dogmatic error; for the Lord had revealed nothing about the time of the Parousia." [22] Yes, the Lord had revealed something " about the time of the Parousia ". He had made it part of the deposit of faith that " of That Day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father ".[23] Moreover, Dr. Belser falsely assumes that inspiration is limited to dogmatic truth. God is the Author of every statement in Holy Writ, be that statement of matters religious or other. Neither Dr. Belser nor any of those who along with him held the opinions rejected by this decree of the Biblical Commission, have any right to say that the Apostles, in their eschatological assertions, merely give expression to their own human ideas, their own conjectures wherein lurks error or deception.

Father Lattey is also among those who opined that, in regard to the Parousia, the Apostles give expression to their own human ideas wherein may lurk error. In commenting on I Thes. 4 : 17, he writes of St. Paul's " evident expectation that he himself would see the final end ".[24] And in the Appendix on St. Paul's eschatology, we read:

> It will be observed that in his first epistle to the Thessalonians St. Paul implicity ranges himself and them among those who will be alive at the Last Day. It is commonly admitted that at this time he expected that it would come soon. . . . Nevertheless, this was clearly no fixed conviction in St. Paul's mind, much less a point of revelation.[25]

[20] Mk. 13 : 32; Acts 1 : 7.

[21] *Exegetisches Handbuch,* vol. v, part 2, p. 308.

[22] *Die Briefe des Hl. Johannes* (Herder: Freiburg im Br., 1906), p. 53.

[23] Mk. 13 : 32.

[24] *Westminster Version* (Longmans: New York, 1913), vol. iii, part 1, " Epistles to the Thessalonians," p. 8.

[25] Ibid., p. 18.

Others of the same loose ideas are A. Maier,[26] Lutterbeck,[27] M. Seisenberger,[28] Le Camus,[29] P. M. Magnien,[30] P. Lemonnyer,[31] Fritz Tillmann, Privatdozent in the University of Bonn.[32]

III. Second Doubt Proposed. The first section of the decree is a prohibition of the assertion that the Apostles, in speaking of the Parousia, gave expression to their own uninspired ideas, which consequently might have been erroneous. The second section is a repetition, in affirmative form and greater detail, of the same teaching of the Biblical Commission, restricted to St. Paul's eschatology:

II. Bearing in mind the true idea of the apostolic office and St. Paul's undoubted fidelity to the teaching of the Master, likewise the Catholic dogma of the inspiration and inerrancy of Sacred Scripture (whereby all that the sacred writer asserts, enunciates, insinuates must be held to be asserted, enunciated, insinuated by the Holy Spirit); and weighing well the texts of the Apostle, considered in themselves, fully in agreement with the way of speaking of the Lord Himself, must one affirm that the Apostle Paul, in his writings, said nothing at all that does not perfectly agree with that ignorance of the time of the Parousia which Christ Himself said was to be found in men?

Reply: Yes.*

[26] *Kommentar über den Brief Pauli an die Römer* (Freiburg, 1847), pp. 387 ff.

[27] *Die neutestamentlichen Lehrbegriffe* (Mainz, 1852), ii, p. 229.

[28] *Die Auferstehung des Fleisches* (Regensburg, 1868), p. 163.

[29] *L'Œuvre des Apôtres* (Paris, 1905), ii, p. 342.

[30] "La résurrection des morts d'après la première épître aux Thessaloniciens," in *Revue Biblique* (1907), pp. 365 ff.

[31] *Epîtres de St. Paul* (Paris, 1908), i, p. 40; also *Dictionnaire Apologétique de la Foi Catholique* (Paris, 1911), s. v. Fin du Monde, vol. i, col. 1916.

[32] "Die Wiederkunft Christi nach den Paulinischen Briefen" (*Biblische Studien*, 1909).

* "II. Utrum prae oculis habitis genuina muneris apostolici notione et indubia sancti Pauli fidelitate erga doctrinam Magistri; dogmate item catholico de inspiratione et inerrantia sacrarum Scripturarum, quo omne id quod hagiographus asserit, enunciat, insinuat, retineri debet assertum, enunciatum, insinuatum a Spiritu Sancto; perpensis quoque textibus epistolarum Apostoli in se consideratis, modo loquendi ipsius Domini apprime consonis, affirmare oporteat, Apostolum Paulum in scriptis suis nihil omnino dixisse quod non perfecte concordet cum illa temporis Parousiae ignorantia quam ipse Christus hominum esse proclamavit?

"Resp. Affirmative."

Over against this decision stands Fr. Lattey's false interpretation that in I Thes. 4: 17 is insinuated St. Paul's "evident expectation that he himself would see the final end". According to the Biblical Commission, whatsoever St. Paul insinuates, the Holy Spirit insinuates; according to Fr. Lattey, St. Paul insinuates that which was false.

We have already, in this department of the REVIEW, amply treated the extent of inspiration and the inerrancy of Scripture in these eschatological teachings of St. Paul, first when discussing the opinion of Lemonnyer and Tillmann;[33] secondly, throughout the controversy with Fr. Lattey.[34]

IV. Third Doubt Proposed. In all Pauline eschatology, the only texts that are a crux to the interpreter are I Thes. 4: 15-17 and I Cor. 15: 51-53. In these two texts, Paul speaks in the first person and thus has been misunderstood by many to include himself among those who will live till the Parousia. Our controversy in the REVIEW was chiefly about the eschatological meaning of I Thes. 4: 15-17. And this very text is fortunately made the object of a special decision by the Biblical Commission.

III. After taking into account the Greek construction *ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι*, and weighing well the interpretation of the Fathers—especially of St. John Chrysostom, most versed in his own tongue and in the Pauline epistles—is it allowed one to reject, as far-fetched and without solid foundation, the interpretation traditional in Catholic schools (and retained even by the heresiarchs of the sixteenth century) which explains the words of St. Paul in I Thes. 4: 15-17 in such wise as not to involve the affirmation of the Parousia so near at hand that the Apostle numbers himself and his readers among the faithful who will be left over and will go to meet the Christ?

Reply: No.*

[33] ECCL. REVIEW, Dec., 1913, pp. 729 ff.

[34] ECCL. REVIEW, May, 1914, pp. 616 ff.; July, 1914, pp. 93 ff.; Aug., 1914, pp. 228 ff.

* III. Utrum attenta locutione Graeca *ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι*, perpensa quoque expositione Patrum, imprimis Sancti Ioannis Chrysostomi, tum in patrio idiomate tum in epistolis Paulinis versatissimi, liceat tamquam longius petitam et solido fundamento destitutam, rejicere interpretationem in scholis catholicis traditionalem (ab ipsis quoque novatoribus saeculi xvi retentam), quae verba sancti Pauli in cap. IV, epist. I ad Thessalonicenses, vv. 15-17, explicat quin ullo modo involvat affirmationem Parousiae tam proximae ut Apostolus seipsum suosque lectores adnumeret fidelibus illis qui superstites ituri sunt obviam Christo?

"Resp. Negative."

This is precisely the interpretation we defended—namely, that in the moot passage, St. Paul did not number himself and his readers among those who would be left over to meet the Christ at the Parousia. Fr. Lattey rejected this interpretation and held that here "St. Paul implicitly ranges himself and them (the Thessalonians) among those who will be alive at the Last Day". And when pushed to the point of showing his hand, he said that the Apostle *here erred*:

> St. Paul is *in error* where he is writing with certainty and conviction, no; where he makes it clear there is no fixed conviction in his mind—possibly, and *in this case yes*.[35]

We took into account the Greek construction ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, and gave several interpretations that precluded the affirmation that St. Paul would see the Parousia. Fr. Lattey threw out these interpretations, and gave one that made St. Paul say, without fixed conviction, he would be alive at the Second Coming of Christ. And now the Biblical Commission decrees against such an interpretation.[36]

Fr. Lattey, in his interpretation of I Thes. 4: 15-17, even goes the length of saying, "let me point out once more that I am merely following what appears to me the best exegesis current in the Church".[37] The Biblical Commission is against this position,when it decides that, "weighing well the interpretation of the Fathers—especially of St. John Chrysostom", the "interpretation traditional in Catholic schools" may not be rejected. The Fathers and the decisions of the Holy See will always be "the best exegesis current in the Church".

WALTER DRUM, S.J.

Woodstock College, Maryland.

[35] ECCL. REVIEW, March, 1914.
[36] Cf. ECCL. REVIEW, May, July, Aug., 1914.
[37] ECCL. REVIEW, Aug., 1914, p. 225.

Criticisms and Notes.

THE HEART OF A MAN. By Richard Aumerle Maher. Benziger Bros., New York. 1915. Pp. 414.

The story, "Socialism or Faith," which has been running serially in the pages of the REVIEW during the past year and more, has just made its appearance in a worthily produced volume bearing the above title, *The Heart of a Man*. Those who have read the concluding chapter of the serial in the September number will recognize the appropriateness of the changed title in view of the wider class of readers to whom this masterpiece of literary art will now make its invincible appeal.

When the late Canon Sheehan passed away, the reading world suffered what seemed to be an irretrievable loss. The author of *My New Curate* created a type of clerical life in "Daddy Dan"—or rather he transferred to the pages of this REVIEW, and subsequently transmitted to an unlimited circle of lay readers, a picture of a priest who by the very spell of his genial humanness won his way into the hearts of all men of whatsoever rank or state or faith. We will not say that Father Maher has given us the peer of Daddy Dan in his Dean Driscoll. The two characters are disparate and incomparable. But at any rate he has set before his readers in the large-souled Dean a noble figure, the type of a great priest. Moreover, while *My New Curate* was, before all else, a genial story, one in which kindly humor abounded, and smiles and sunshine dominated the tears and the shadows, *The Heart of a Man* is before all else a serious story, a tale of turbulent passion, of pain and sorrow, of fierce industrial war. Outside of the occasional repartees of Fathers Lynch and Huetter there is no trace of a lighter vein.

We have called it a story, a tale. It is very much more. It is a drama in which all the forces of the human heart are seen in conflict, or in concord. As Hartley Coleridge says of the soul of Shakespeare, "whatever love, hate, ambition, destiny and the firm, fatal purpose of the human heart can make of man", it is all there. Moreover, it is there portrayed to the life, with a skill and a strength, a vividness —though withal a delicacy of touch—that make of the scenes realities that grip the reader's own heart and cause it to share the pathos of the tremendous issues.

But this is viewing the book with the spirit conveyed by the *Heart of a Man*. When you see it as Socialism or Faith you get the primary

(or shall we call it the ultimate?) mind of the author, who looks at the gropings of Socialism not as they take shape in the definitions and the systems of the books. Socialism is many-headed and each of its forms may be procrustrated into propositions, reduced to principles, distinguished, confuted. All this kind of handling has its place and its service. But the thing is not dealt with thus in the book before us—though the power to do so pervades it all. Socialism is here envisaged from a different angle. "What is Socialism?" asks Father Lynch. "Father Huetter will tell you," said the Dean craftily. Father Lynch has just come from reading "a basketful of books" about it. In a few of them he had found some wise old conundrums that he used to hear his "grandfather conning over to himself, back in 'sixty-eight when the potatoes were bad. The rest was bosh." But "it isn't the kind that's in the air," that holds the spirit and the energy, of Socialism. It's "the kind that goes from one man's heart to another man's heart; . . . the kind that makes one man see the burden pressing into the other man's back; . . . the kind that makes a man start and turn red when he sees a child coughing in a factory; the kind that makes a man want to fight and work for a better world to live in; the kind that wants to make the world sweeter and kinder, and fitter for Christ." This indeed looks like "a part of the Sermon on the Mount" pressed into the service of Socialism. But it is this sort of Socialism, the heart of what is true in Socialism, because it is first true in the heart of man, that palpitates and struggles against a wrong-headed Socialism in these pages. It is the spirit everywhere astir—"the spirit of helpfulness and understanding"; the spirit that "is whispering to high and low a message which says that hopeless, helpless misery does not belong in this world. The power of that message does not lie in laws that may be written. It does not lie in constitutions that may be framed. It lies in the thousands, the millions of hearts that are echoing it." It is "the cry of the broken man; the cry of the heart-sick woman; the cry of the hungry child; the cry of the unborn; the cry to be let live and love." Even into the soul of the seemingly heartless John Sargent did that cry enter, "though he knew it not", and it wrung from him a mighty work of beneficence against which his head had theretofore rebelled.

But is all this Socialism? Is it not again the Sermon on the Mount? Yes, answers Fr. Huetter, this "*is* Socialism—the old, old Socialism: *Thou shalt love thy neighbor as thyself.* Likewise: it is Faith." Surely it is Faith; but once again, Is it Socialism? No, it is not the Socialism of the books. It is the Socialism that is in the unspoiled or the regenerated tissues of the heart of a man.

THE PRACTICE OF MENTAL PRAYER. By Fr. René de Maumigny, S.J. Translated from the Fourth Edition, with the Author's Corrections and Additions. P. J. Kenedy & Sons, New York. 1915. Pp. 293.

The rather recently growing tendency of many minds toward mystical experience is in one sense a healthy sign of a reaction against the materialism that dominated so widely the latter half of the nineteenth century. In another sense, however, it reveals but one more of the hydra-headed forms of self-indulgence which derives pleasure no less, perhaps more, from absorption in mental abstractions which the soul gradually comes to feel as realities, and even as objective presentations of the Absolute, that is of God Himself. How to draw the line between such fictitious mystical experiences and the genuine mysticism of the Saints is by no means easy. Nowhere so readily may Satan take on the guise of a true *lucifer,* nowhere so insidiously may sensuality masquerade as veridical spirituality. The Catholic Church alone possesses the wisdom of prudent discernment in these subtle windings of consciousness—the wisdom which is gathered up in her mystical theology, the systematized experience of sanctity.

Books dealing with these higher movements of the spirit are numerous. Indeed to some it may seem that they superabound. Nevertheless, there should be ample room for so sensible and practical a manual as the one before us. The book contains only the treatise on extraordinary prayer, that is, contemplation. The value of the translation is assured by its having been revised by Fr. Elder Mullan, S.J. Lucidity, simplicity, conciseness characterize the presentation, while the solidity and sanity of the doctrine commend the work as a guide which directors may safely follow in the treatment of souls who show signs of a vocation toward unitive living with God. The volume is made in that perfect form to which Kenedy & Sons (New York) are making book-lovers accustomed.

A BOOK OF ENGLISH MARTYRS. By E. M. Wilmot-Buxton. Illustrated by M. Meredith Williams. B. Herder: St. Louis Mo. Pp. 243.

It is very fortunate that amidst the profusion of historical literature published in these days, the Lives of the Saints play an important part, worthily performed, owing chiefly to the intelligent zeal of English Catholics. Since the Fathers of the Oratory in London began the project of publishing the story of the English Martyrs, nearly thirty years ago, there has been a steady growth of material in this direction, to which the members of the Religious

Orders, Jesuits, Benedictines, Dominicans, Redemptorists, and others, as well as seculars, have contributed their share. One feature of the movement was a lessening of the appeal to mere pious credulity through the use of purely legendary tradition, by a substitution of strictly historical matter. In this respect the stories of the Martyrs of the so-called Reformation period offered an excellent object-lesson, because the documentary sources were frankly open to the historian, while the detailed facts had all the attraction of edifying romance and were calculated to stir the zeal for the faith in the least enthusiastic reader. In the young it awakened the sense of chivalry, and the adult had to ask himself perforce: "Why did these noble men and women suffer torture and death?" The answer is of course that they clung to the old Faith; and if so, they were not of the party of the innovators, the followers of Cranmer and Elizabeth. Thus the Anglican argument of "Continuity" was being answered in an effective way. Herein lies the apologetic value of the new hagiography, if we may so call it, wherein the acts of the heroes of the old Faith, and in particular of the English Martyrs, were being retold. And these facts have been furnishing to writers like the late Monsignor Benson the themes of most attractive novels, without lessening their historical value. Cardinal Gasquet, Fathers Morris and Pollen, Father Bridgett, Dr. Burton, and others, but more than any, Dom Bede Camm, have supplied the English reader of the present day with food for thought and edification in this direction. These writers did not limit their appeal to any one section of readers. They simply wrote for their own generation, but incidentally they opened the way for the creation of a juvenile literature which is a most valuable asset in our educational movements.

One such instance of the adaptation of historical material for the young is the present beautiful volume. It contains the glorious story of thirty-two martyrs, some of them grouped together according to the particular point of history which their martyrdom best illustrates. The stories are confined to the sixteenth century. They are charmingly told under titles like "The Road to Tyburn", "A Group of Lay Martyrs", "Come Rack, Come Rope", "Papists and Heretics", etc. The illustrations are in keeping with the purpose and contents of the book, and quite original—"The Execution of Margaret Pole", "Sir Thomas More's Last Farewell to His Daughter Margaret on Tower Wharf", "Father Campion Brought into London", etc. Altogether it is a book that will edify, instruct, and interest boys and girls on the verge of thoughtful youth, while any one will be attracted by the simplicity of the narrative, which is for the most part a documentary record, teaching lessons of heroic virtue and noble sentiment.

THE WAR AND THE PROPHETS. Notes on Certain Popular Predictions in This Latter Age. By Herbert Thurston, S.J. New York: P. J. Kenedy & Sons. 1915. Pp. xi–190. Cloth.

Any subject that Father Thurston selects for treatment forthwith becomes interesting. The accuracy of his painstaking erudition reassures the critical reader, the logical acumen everywhere manifested delights him, and the obvious honesty of the writer comforts him. Almost any book on the present European War should be interesting to us; but a treatment which associates with the war-clouds the still darker clouds of human prophecy might well solicit the special interest of Catholics. Much of the human, as distinguished from the divine or Scriptural, prophecy is shown by the author to be dark indeed, although it is not his aim "to show that credibility is to be denied to every attempt to foretell future events"; for he declares his full belief "that there have been, and are, many persons to whom a knowledge of the future is imparted in ways that transcend our comprehension". On the other hand, "it does not seem to be part of the divine dispensation that assurance regarding the decrees of Providence should be given to any considerable body of mankind. Certainly a careful scrutiny of such pretended oracles as are discussed in the present volume must lead to an attitude of extreme suspicion in regard to all literature of this type. Of the many hundred predictions recorded in the various collections which I have examined almost all have been long ago refuted by the actual course of events. I have, in fact, come across but one, and that a prophecy to which attention has not hitherto been directed, which seems to me to retain the least semblance of intrinsic probability." This one he discusses in pp. 80-84.

The dark clouds of such human prophecy as the author takes up for consideration have not been made less impenetrable to human vision by the voluminous commentaries and explanations of those who have ardently championed the authenticity and preternatural character of the oracular utterances. Nevertheless, Father Thurston has succeeded admirably in snatching (to borrow a phrase from James Russell Lowell) "the essential grace of meaning out" of labored commentaries and presenting it for our contemplation in the briefest and clearest possible fashion. In similarly brief but cogent argument he disposes of the questions of authenticity and of preternatural character of the oracles. In a volume of less than two hundred small pages—pages whose ample margins and large type add their own quota of attractiveness—the author is thus enabled to discuss many "prophecies" quite satisfactorily. Their range is much more extensive than the title of the volume would suggest to a

reader. Indeed, only a portion of the volume is directly concerned with the oracles that, however vague and illusory in diction and in application, have nevertheless been suggested for re-consideration by the present war. Thus, for instance, the whole of Chapter VI deals with "the so-called prophecy of St. Malachy", and its forty pages (pp. 120-161) are devoted, not to his (alleged) prophecy of seven centuries ("a week of centuries") during which Ireland was to suffer from English oppression, but to a critical investigation into the authenticity of the prophecy concerning the popes. Father Thurston declares unequivocally against its authenticity or preternatural character: "Of course the point which in all this discussion most needs to be insisted on is the fact that the mottoes of the pseudo-Malachy must necessarily be treated as one document. It is impossible to reject the first seventy as a barefaced imposture and to consider the thirty or forty that remain, or any part of them, as divinely inspired. The difference between the two sets is that the forger in passing from the region of the known to the future and unknown, deals more and more, as Döllinger says, 'in meaningless unintelligible phrases and commonplaces'."

Chapter VII associates in one heading "the fate of England and the coming of Antichrist", and gives only twenty-eight pages (162-190) to the double theme. The other chapters (I-V) contain many points of interest, some of which are related to the war. But while the volume is thus wide in range of topics and of prophets, it achieves clearness by logical grouping; and it insensibly, but with equal clearness, preaches a valuable moral, one phase of which was thus pathetically commented upon fifty years ago by Professor O'Curry in his *Lectures on the Manuscript Materials of Ancient Irish History* (p. 431):

> I have myself known hundreds of people, some highly educated men and women amongst them, who have often neglected to attend to their worldly advancement, in expectation that the false promises of these so-called prophecies —many of them gross forgeries of our own day—would in some never accurately specified time bring about such changes in the state of the country as must restore it to its ancient condition. And the believers in these idle dreams were but too sure to sit down and wait for the coming of the golden age; as if it were fated to overtake them without the slightest effort of their own to attain happiness or independence.

Father Thurston has furnished his volume with valuable footnotes (like Milton's sonnets, "alas! too few"). We should have been pleased to see the discussion (pp. 78-80) of the prophetic vision accorded by the Blessed Andrew Bobola to the Polish Dominican, Father Korzeniecki, further commented upon in relation to the account of it given in *The Christian Trumpet,* an edition of which (London, 1875) is referred to in a footnote on p. 40. In the Ameri-

can edition (Boston, 1873) of two years earlier, the prophecy is introduced by the statement that "the *Civilta Cattolica,* 1864, related the following recent prophetical prediction . . .", and a reader would naturally assume that this date marked the first printed appearance of the prediction. Father Thurston declares that the prophecy "first attracted attention at the opening of the Crimean War, and this, I am afraid, offers only too satisfactory explanation of the fact that Russians, Turks, Frenchmen, and English are named first among the motley armies that were seen in combat on the plains of Pinsk". The rehabilitation of Poland is the promise of the vision which most strikingly exhibited a "vast field covered with Russian, Turkish, French, English, Austrian, and Prussian armies, and others . . ." (American edition, p. 188). The opening of the Crimean War offers a date that might indeed suggest the reason for the motley assemblage of armies. But the date of 1864—nearly a decade of years later—would not suggest an appropriate date for rehearsing a prophecy which had failed of fulfilment, for the Crimean War had ended several years earlier and Poland had not regained its freedom. The prophecy seems nearly to have achieved "a happy hit", whether the Russians or the Prussians should finally triumph in this most terrible of human wars.

H. T. H.

THE VATICAN: Its History—Its Treasures. Published by the Letters and Arts Publishing Co. New York. 1914.

A description of the home of the oldest dynasty, a world empire continuing its sway unbroken from the days of Cæsar Augustus to the present, must be of interest to any student of general history. But viewed from the religious, and in particular the Catholic standpoint, the subject becomes of special significance; for it incidentally proves, what is so often denied by the popular historian, that the Popes have been in all ages the promoters of the arts and science, and have preserved to our generation the great masterpieces of genius which would, under the prevailing forces of pagan vandalism and Protestant iconoclasm, have been destroyed, if indeed their creation had been possible under any but Catholic patronage.

The present group of buildings known as the Vatican palace had its first beginnings, it is true, only in the fifteenth century, but long before that date the Popes had begun to show a care for those marvelous expressions of the true and beautiful which the visitor to Rome in the twentieth century admires in passing through the Vatican home of the Sovereign Pontiffs. The Lateran palace, whose origin dates back to the time of Constantine, as Dante testifies, even

in his day was the most beautiful storehouse of art in the world. When in subsequent years the Popes found it necessary to change their residence, they still remained the fosterers of learning and art, and the men who produced the great masterpieces of literature, painting, and sculpture, under the inspiration of religion, sought the Popes' patronage. Thus not only Rome, but Viterbo, Perugia, Anagni, Avignon, became famous as storehouses for the products of genius. But none of the homes of the Popes ever attained the magnificent proportions of the palace on the Vatican hill, whence radiates the manifold wealth of Catholic truth in doctrine and discipline, and reflects the glow of its beauty in the bright stars that have illumined the Church by the masterpieces of Christian genius.

The old basilica which Constantine had built on the place of St. Peter's martyrdom gradually drew to it the devotion of the faithful from every part of the world; and at that shrine emperors and kings, and great men in every sphere of life, laid down their votive gifts, the best that human industry and ingenuity could procure. The Popes, as representatives of Christ and successors to the prince of the Apostles, were the natural guardians of these treasures; and thus in the course of ages there accumulated that wealth of whatever men on earth count precious, under the roof of St. Peter's pontifical abode on the Vatican heights.

Exteriorly, the Vatican palaces are very simple, almost commonplace structures. The home of the Sovereign Pontiffs is a composite of many buildings whose unpretentious form bears witness to the fact that they were meant to serve a need, and were not, as in the case of other great palaces, the expression of pride of race or personal vanity adorned by an extravagant use of wealth. The original group of square buildings, with their even rows of windows and plainly constructed gateways, hardly lead one to suspect their true purpose. There appears nothing of the superb aggressiveness of the Venetian or Florentine palaces with their elaborate decorations and rich accessories. Additions were made from to time to the Vatican buildings to serve the purpose mainly of utility. Thus there grew up in the course of centuries a series of halls, courts, galleries, and gardens which were beautified by successive pontiffs as their resources and tastes or opportunities dictated. It was of course only after the return from Avignon that the Vatican buildings took on a definite development. Nicholas V, then Alexander VI, Pius II, Paul II, Sixtus IV, the lover of books, and Innocent VIII, added each some new group of buildings to the original edifice on the eastern and southern sides of the Vatican Hill. Julius II, Pius IV, and afterward Clement XIV and Pius VI, added the glorious decorations that have challenged the admiration of art lovers for centuries. To

Pius V we owe the three magnificent chapels and certain amplifications on the northern side of the group; and these were completed by Gregory XIII.

Thus the cluster of buildings known as the Vatican presents an irregular, almost labyrinthine, set of structures connected by passageways, courts, stairways, and galleries, which it would take a week or more to traverse if one wished to inspect their various localities, with their definite appointments, including oratories, museums, libraries, and archives, offices, domestic apartments, administration buildings, storerooms, printing shops, mosaic and other factories for decorative work, immediately connected with the Pontifical establishment or dependent upon it.

The precious finds in the Etruscan and Egyptian museums; the masterpieces dispersed throughout the galleries, chapels, halls, corridors, and reception rooms, embrace the entire cycle of pagan and Christian art. The chapel of Nicholas V is covered with paintings by Fra Angelico; the Sistine chapel, in ceiling, and walls, shows some of the best works of Perugino, Pinturicchio, Boticelli, Signorelli, Ghirlandajo, and, better than all, of Michaelangelo. The Pauline chapel and the Borgian apartments are filled with the same quality of paintings from the same masters. Then come the Stanze, covered by Raphael, and, under his immediate direction, by Giulio Romano and others of his pupils. The so-called New and Old Picture Galleries and the Christian Museum contain specimens of every school of painting from the Tercento on. The Hall of Tapestries shows cheifly designs by Raphael. What is said here of the collection of paintings and drawings is equally true of those halls which shelter the manuscripts of the past, the rare editions of early printing, the illuminated documents that tell of the zeal of the ancient monks for the propagation of letters and their devotion to science and art.

To have all this described in orderly fashion, in good English, with excellent illustrations—some five hundred or more—in halftone, is a boon. In this instance the work is done by men who are thoroughly reliable—Professor Marucchi, Commendatore Serafini, Baron Kanzler, Mgr. Baumgarten, Commendatore Cavenaghi, and others. The names of these directors of the departments in the Vatican about which they write, give guarantee of correct and full information on the subjects discussed. Dr. Ernesto Benigni, the chief editor, aided by his assistants, Dr. James Grey and Thomas J. Kennedy, has shown admirable judgment in the choice of contributors and in the disposition of the matter and artistic execution of the whole work.

THE LIFE AND VISIONS OF ST. HILDEGARDE. By Francesca Maria Steele (Darley Dale). With a Preface by the Very Rev. Vincent McNabb, O.P., Prior of Hawkesyard. B. Herder: St. Louis, Mo. 1915. Pp. 246.

The study of medieval mysticism, which has found numerous votaries in and outside the Catholic Church during the last few decades, could hardly have failed to lead to new investigations touching the literary sources of the great Benedictine Abbess St. Hildegarde, whose religious activity covers the larger part of the twelfth century. The old chronicles of the Monks Gottfried, Theoderick, and Wibert, her contemporaries, have elicited literary appreciations from Trithemius, Stilting, Schneider, Clarus, Schmelzeis, Kaise, and Bruder in Germany, Pitra in Italy, Delehaye in Belgium, and Franche and Herwegen in France. These include the *Acta Inquisitionis,* which supplement the account of the Bollandist Fathers, the *Liber Vitae meritorum,* the *Causae et Curae,* and her musical compositions. To these researches and interpretations a German priest, Joannes May, added a new biographical setting in 1911, not without originality in the use of the old documents. Of some of this material Miss Steele has availed herself, and scanty as her biography is, we have to thank her for having made it available to readers of English.

St. Hildegarde was not only one of the greatest women of her age, if we measure greatness by her cultural influence, but she is likewise the earliest representative of the mystic school of theology in Germany, contemporary with St. Bernard of Clairvaux. "Western mysticism," writes Father McNabb in his interesting Preface to the book, "stands indebted beyond repayment to the land that gave us the writings of Hildegarde, Elizabeth of Schoenau, Ruysbroek, Eckhart, Albert the Great, and Suso." We might add Gertrude, Melchtildis, and Tauler. In making his valuation Father McNabb places St. Hildegarde aside of St. Thomas of Aquin. "The young German-blooded Italian," who spent some of the most impressionable years of his youth with Albert of Cologne, "where he drew in the mysticism of the Rhineland so fully that he may almost be called a German mystic," he styles "a brother of Hildegarde and of Henry Suso". Popes, emperors, archbishops, abbots and abbesses joined with simple laics in writing to Abbess Hildegarde the most open-hearted confession of their shortcomings, so that she dominated the reforms of her time in Church and State. Her knowledge of science, especially botany and medicine; her intuitions, which have given to her the name of prophetess; her love of the arts, especially music—these and many other traits marking

the superiority of her administrative gifts, stamp her as a figure somewhat like that of Roger Bacon, and incite interest in the study of her life. The present volume is surely a good beginning of that interest inasmuch as it renders us familiar with the salient characteristics of the great woman. Miss Steele is a practised writer and her literary style should commend the subject of which she treats. The volume fills a place in our hagiographical literature that has long been vacant. We expect soon to have more about St. Hildegarde, for the material at command is as abundant as it is enticing.

A ROSARY OF MYSTERY PLAYS. Fifteen Plays selected from the York Cycle of Mysteries performed by the Crafts on the Day of Corpus Christi, in XIV, XV, and XVI Centuries. Translated from the Middle English of the Originals into our Mother Tongue by Margaret S. Mooney, formerly Professor of Literature in the State College for Teachers, Albany, etc. 1915. Pp. 150.

A careful study of the Mystery Plays of the Middle Ages shows us how extensively and deeply religion entered into the daily life of the people of all classes in city and country. If there were no Bibles to read, since the art of printing had not yet been invented, the lessons of Bible history were much better known and practised because they were taught in pictorial art and in the drama; and the performers in these arts were not a select few who made a profession of it to gain their livelihood, but the people themselves. Scenes like the familiar crib with its Holy Child at Christmas, and living pictures and sacred plays, such as we see them performed at rare intervals by a professional company or the amateur dramatic club of Catholic societies and schools, were enacted all the year round, to illustrate each festival of the Christian year. Every Guild or Trade Union had its turn and its special plays, just as they had each their assigned function in the popular liturgical worship. Each craft took its part, not merely in the work of constructing those magnificent churches and town halls which are still the admiration of lovers of art in architecture, sculpture, and painting, but in maintaining those patronal devotions that gave life to the outward beauty. The plays were interpretations of devotional worship. Their subjects were taken, as we still see it in the Passion Plays of the Tyrol at Oberammergau and elsewhere, from the Bible or from the lives of the Saints. The various trade unions vied with each other in applying their best artistic skill to the performance. Excesses of rivalry were prevented, not only by the religious purposes of these performances, but by the town council which also prescribed the place, time,

and conditions of the play. The street or locality which specially desired to have the privilege of the performance had to pay a certain tax which went to the town treasury and was expended for the improvement of the community. For the rest, each society or guild or the parish staged its own plays and paid the expenses for apparel, scenery, and other accessories. It was an expression of Christian socialism that tended to the education of the general public and especially of the young; it kept the tradesmen active, prompted original creations of genius, and promoted a healthy public spirit by wholesome competition. The crafts had their turn as a rule in summer, about the time of the celebration of Corpus Christi. Nature helped by its setting the interest in the performances, which were always held outdoors. The Catholicity of the subjects as well as the general purpose of these plays as an educational means made their diffusion international.

The first record we have of an English play is that of Master Geoffrey, a celebrated scholar from the University of Paris, who came to the Abbey Dunstable in England to teach. He inaugurated the performance of "St. Catherine", a story of martyrdom for the faith. This was toward the end of the eleventh century or the beginning of the twelfth. The Christian soldiers and pilgrims returning from the Holy Land after the First Crusade brought with them a troubadour spirit that gave new animation to the old legendary lore about the chivalry of the early martyrs and awakened a keen interest in the wonderful accounts of self-denial and sacrifice which reached from the shores of Palestine and from Mount Calvary and Mount Sinai. These tales were embodied in the so-called Mystery Plays or Miracle Plays as the scenic performances were termed. They were not only the medium of religious instruction, but also training schools of the romantic drama. As such they play an important part in the study of English literature. They fostered a love for religious and popular music, and thus became in many instances the basis of those beautiful lyric compositions which are embodied in our religious hymns and the old popular melodies.

The student of history, of literature, and of art, cannot afford in these days of special searchings into the origin of things, to ignore so rich and attractive a treasury of English religious and esthetic thought, as is presented by these Mystery Plays of what is known in the history of literature as the Middle English period. Unfortunately the language in which they were written is not as easily interpreted as one might wish for the sake of their popularity. Scholars in England and America, and especially the "Early English Text Society", have done a great deal within the last half-century to rescue from the hidden recesses of old libraries the relics and

records of this literature. The results of their finds have been published together with glossaries for the use of students. On the whole however they are still practically inaccessible to the general public.

Under these circumstances we have to thank the author of the present series for having made a representative selection from the plays edited by Miss Lucy Toulmin Smith in 1885, and issued from the Oxford University Press. Miss Smith arranged a cycle of forty-eight plays from the original manuscripts. Out of these Mrs. Mooney has chosen fifteen which illustrate the devotion of the Rosary. She has so far translated the original Middle English as to make it intelligible to the ordinary reader, without sacrificing either the spirit or the rhythmic and dramatic form of the original. Where the rhyme demanded it, she has usually retained the old English forms, and whenever necessary there is an elucidating foot-note to save the reader from misinterpreting the meaning. The work hardly needs our commendation as to its accuracy and general excellence since the author's experience as a teacher of teachers in literature in one of our leading state colleges gives sufficient guarantee of her ability. We would merely urge the reading and study of these plays as an object-lesson of what is sorely needed in our present-day religious literature. These plays might be performed in schools; at least they would offer patterns to teachers as to what is most desirable for our people, young and old. These topics might fitly take the place of the farcical performances, so hurtful to mind and heart, which have become almost the sole spectacular amusement of our generation. Vaudeville is poor food for the soul, and if we want to keep a healthy spirit of moral cheerfulness in our growing youth, we shall have to give them something more substantial, albeit no less interesting, to stimulate good taste. All the world applauded the play of "Everyman" when some years ago it was introduced on the stage; despite the fact that the taste of the public had been vitiated by being drugged with a showy and artificial reproduction of half-sentimental, half-ludicrous dramatic performances. Just now the "Movies" are giving us "real life"; but it is not the real life which we most need to formulate a right solution of the problem of life. Priests in America can do much toward promoting a true interest in this kind of work, which is apt at the same time to further missionary and pastoral success. Mrs. Mooney dedicates her book to the "Teaching Orders of Men and Women", to whom she must of necessity look for encouragement if she is to give us more of this kind of literature.

If we might make a suggestion, we would urge in a future edition the adding of a simple glossary of the unfamiliar terms that occur throughout the book. Such a dictionary would be of decided service

to teachers and pupils who may fail to remember the interpretation in the foot-notes where the word has been used. The volume is published by the author and may be had at 618 Clinton Avenue, Albany, N. Y.

FATHER TIM'S TALKS WITH PEOPLE HE MET. By O. D. McEnniry, C.SS.R. B. Herder, St. Louis, Mo. 1915. Pp. 175.

A score or more of good stories, scenes from real life, and embodying the experiences of Father Tim Casey during his pastoral sojournings. They have the definite purpose of explaining in a popular form some of the chief doctrines, liturgical practices, and Catholic aspects of our social problems. Incidentally they touch nearly all the practical issues of daily life, as they fall under the observation of the missionary priest in the United States. As such they contain valuable hints in the line of pastoral theology. Most priests will like to read the book, and many will get a good store of information as to how to deal with cases of conscience outside the confessional. Some of the discussions touch purely ethical questions, as, for example, the chapter "Is War Immoral?" The author shows throughout perfect knowledge of moral theology and an understanding of practical conditions. At the same time he knows how to give his instructions a pleasant, often humorous, turn that makes the truths imparted seem less hard to understand or appreciate than they might otherwise be.

Literary Chat.

The Life of Sister Rosalie, by the Viscount de Melun, and translated by the Hon. Joseph D. Fallon (Plimpton Press: Norwood), is the biography of a Sister of Charity who, having grown up amid the horrors of the French Revolution, carried the spirit of the martyr into her vocation as a religious. She became one of the leaders of works of charity in the days of the empire, and gained the admiration of high and low for her courage, prudence, and self-sacrifice in the service of the poor and afflicted. Even when, toward the end of her career, she had become blind, she still exercised a potent influence by her watchfulness over the interests of the afflicted of every sort. Judge Fallon dedicates his translation to his daughter Josephine, who became heir of the magnificent spirit of Sister Rosalie, whilst secretary of the Superior General of the Order, and who died only last May at the motherhouse of the Sisters of Charity in Paris.

That ever active agency for the spread of sound Catholic literature, the Society of the Divine Word (Techny, Ills.), has recently sent forth a volume which ought to prove a potent stimulus for the rousing of zeal in behalf of missionary endeavor. The book bears the title, *Our Lord's Last Will and Testament.* It is "adapted for America", from the German of Fr. Fischer, by E. Ruf. Christ's final command to His Apostles to teach all nations embodies

"His Last Will", which is directed to every time and place of Christendom, and to none probably more than to the present, when, as the author thinks, the crisis seems near at hand wherein must be decided "whether the world shall for the greater part become Catholic or fall a victim to heresy and Islamism". And so, he urges, it becomes more and more "the duty of the Catholic Church to strain all its strength and efforts to win the heathen world to the true faith".

On the other hand, it may seem that the struggle to maintain religious truth and morals at home comes first in importance, so that "the conversion of the heathen world might well be postponed and wait the dawn of more favorable times". The two duties however, he pleads, are not incompatible. "A more intensive activity for the heathen missions will serve both obligations, for precisely this will awaken the rich but for the most part still slumbering Catholic power and ideals, and will bring about the exterior and interior victory of the Church." To the development of these ideas the book is primarily devoted. The low price at which the volume is sold (a feature of self-sacrifice which is commonly reflected in the works put forth by the zealous Society of the Divine Word) should facilitate its purpose.

Calendars and Almanacs for 1916 are already in evidence. *The Pope's Peace Offering Calendar* should appeal not only to the loyal children of the Holy Father, but to all souls who are longing and praying for peace—

> "Far (indeed it seems) and remote from human sight
> When war and discord from the earth shall cease;
> But every prayer for universal peace
> Avails the blessed time to expedite."

Perhaps a calendar like the present one may in some way contribute to the same end. There are fifty-two quotations from the writings of the last four Popes—one extract for each page answering to each week. The material make-up should satisfy the most exacting artistic sense. The cover is embellished with a cord in the papal colors, and with golden embossed title. The quotations are done in purple on a creamy background and within saffron borders. The calendar is compiled by Graham Reynolds of Dunwoodie Seminary and is published by Sully & Kleinteich, New York. It makes an acceptable Christmas or New Year's gift.

Among the other new helps for the New Year special notice should be taken of *Saint Anthony's Almanac,* published by the Franciscan Fathers (St. Joseph's College, Callicoon, N. Y.). Besides the *memoranda* and the ecclesiastical *calendar* which keep the Catholic in daily touch with the liturgical life of the Church, the Almanac furnishes a very large amount of useful and entertaining reading matter.

If the repertoire contained nothing more than the instructive and interesting article by Fr. Paschal Robinson on "Some Old Documents", the pamphlet would be well worth having. To many even otherwise well-informed readers the chapter will be their first introduction to Paleography. With no little intellectual pleasure and profit, and perhaps wonderment—not to say admiration—they will pass in review, aided by an expert guide, the various types of medieval calligraphy from the crabbed Merovingian of the seventh century to the microscopically written and many-sealed document of the thirteenth. One needs to take it on faith that these old folk wrote legibly. However, *credimus experto,* here as usually elsewhere.

It may not be amiss to note that while the purchaser of *St. Anthony's Almanac* gets amply the worth of his money he at the same time contributes to the support of poor students, for whom the profits, should there be any, are utilized.

St. Michael's Almanac is published in English and German by the Society of the Divine Word. It, too, abounds in interesting and instructive reading, and contains many—amongst which are some excellent and other some humorous—illustrations. It is published by the Society's Press, and the proceeds of its sale are for the benefit of heathen missions.

One thinks twice before recommending a new prayer-book. Improvement on the older manuals of piety is at least doubtful. However, one need have no scruple in urging the claims of a very neat little book entitled "*The Mass:* The Holy Sacrifice with the Priest at the Altar on Sundays, Holydays, and Other Days of Special Observance". The book's claims are well summed up in this title. It is the only compact pocket manual—printed in large clear type, good paper, small price—that contains *all* the prayers of the Masses for all the occasions mentioned in the title. We have, of course, complete Missals in English, but such books are bulky, expensive, and too complicated for use by the average laity. The present little volume obviously supplies a need. It is relatively complete, simple, attractive, and last but not least within easy reach of the impecunious. The booklet has been compiled by Fr. Wynne, S.J., and is published by the Home Press, New York.

The war gives rise to a literature of its own, some of which is not altogether ephemeral. There are truths which come home to men only under the stress and strain of powerful events, when God's breath stirs history to its very depths. Publications embalming such luminous truths which make themselves heard amid the clash of arms and the thunder of the battle-fields, will survive the days of bloody strife and enrich permanently the intellectual possessions of the nations. Amongst this class of works Bishop Tissier's discourses (*Consignes de Guerre.* Par Msgr. Tissier, Evêque de Chalons. P. Téqui, Paris.) deserve to be reckoned. The duties of patriotism form the topics of these crisp, forceful instructions. Though frank and outspoken in their national preferences, they are tempered and softened by a realization of a broader humanity and contain nothing offensive to any nationality.

Seven editions bespeak better the excellence and the merits of a work than many words, especially if there is question of a profound and somewhat extensive treatise on Philosophy. In response to popular demand the works of Father Gratry have achieved this distinction and rounded out that enviable figure (*Philosophie de la Connaissance de l'Ame.* Par A. Gratry. P. Téqui, Paris; Librairie St. Michel, 207 Tremont St., Boston, Mass.). His philosophy is not that of the School; in its main inspiration it is Platonic, modified and influenced by traditionalism and ontologism. It is a very subtle, spiritualistic and daring philosophy. It scales the dizziest heights and sounds the lowest depths of speculation; it is at home on the loftiest peaks of mysticism, but rather remote from the facts and realities of experience. Père Gratry was a thinker of rare penetration, and the reading of his books affords a unique delight. The charms of his style are such that they impart a glow of beauty to every subject he touches.

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